The Vermont Chronicle.

BY BISHOP & TRACY. | The Truth shall make you Free.—John 8 : 32. | N. BISHOP—E. C. TRACY.

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Religious.

For the Vermont Chronicle.

THE LOVE OF JESUS. No. 1.

The love of Jesus! Reader, do you care for it? Do you wish to learn more of it, and do you delight to think of it? If so, perhaps you will follow me in the meditations upon it, which cheered me on a recent journey. They contain some things new to me, and they may be new to you.

DOES JESUS LOVE ME?

Did you ever have a friend, whose presence made you happy; and on whose bosom to lean your head filled you with pure and generous delight? If so, you was loath to leave his company, and nothing but imperious necessity would cause you to forego the joy of it.

Such was the happiness of Jesus, in the bosom of the Father; save that it was as much superior, as the Divine nature is superior to human. But there was a necessity for his leaving it. He saw me, and others like me, ready to perish; and he rushed to the rescue. The sweets of heavenly joy could not *detain him*: the bosom of the Father could not. He left it, and hastened to save us,—to save me. Does he *not love* me then; Would he have left the songs of heaven, the praise and love of angels, and the bosom of the Father even, for me, if he cared nothing about me? No; he *did* care for me, he *did love me*.

Let me not lose the sweet sense of his love by thinking that it was for *many* that he cared, and not for *me*. His heart is infinite. He can have as much love for each of all he came to save, as *my* little heart can have for my best beloved. *I shall not overrate his love to me, if I think and speak of all he did on earth, as done for me.*

For me he came to earth, and he labored here for my good. He took the form of a servant, and wearied himself to procure me rest. He bore reproaches, revilings, contempt and scorn, to provide glory, and honor, and immortality for me. The insults of enemies, and the treachery of friends, the assaults of men and devils, could not move him from his purpose to rescue me from danger, and make me happy. Some other feeling may prompt to a momentary effort to do good to another; but surely nothing but a fixed and intense desire for my welfare, or in other words, a lasting, ardent love towards me, could lead to such continued toil and suffering in my behalf.

But a life of toil and suffering was not all. He gave his back to the smiters, and they applied the cruel scourge. He offered his face to the buffeters, and his gentle countenance was bruised by their rough hands. He suffered himself to be brought as a lamb to the slaughter, and they nailed him to the wood. Did the nails pierce through those hands and feet, and cause no pain? Ah no; they felt as keenly as would mine, if likewise pierced. But he bore the pain in uncomplaining silence; bore it for me. His gushing blood spake out the feelings of the heart from which it flowed, and told how he loved my soul.

If all this does not prove that Jesus loves me, what could? It does prove it. I will not be faithless, but believing, I will believe, I will feel that he loves me, and will forever love.

But does it prove anything more than the love of compassion? Suppose for a moment that it does not. Does that love ever exist alone? Do we only wish to see the objects of our pity delivered from suffering? Do we not also wish to see them happy?

But there are evidences that Jesus has other feelings than those of mere pity towards me. He says that he *loves* all that believe and love him; and if I have evidence that I am such an one, his saying that he loves such, is saying that he loves me: and does he tell a lie about it? He says it because he knows that it makes us happy to be assured of his love; and his thus seeking our happiness in an additional evidence of his love to us.

Again, he loves,—O wondrous truth!—*He loves our company.* He desires that we, that I, may be with him. He has gone to prepare a place for me, and will soon receive me to himself, that I may be with him forever. He will love to have me there; to see me; to have me near him; and that always. Here certainly there is something more than pity, more than the love of compassion. We do not love to be *always* with any but those whom we love much; and his desiring to have me always with him, is proof positive that he loves me much. Admit it, O my soul: receive the full assurance he thus offers, that he loves me, and loves with a complacent, sympathizing, endless love.

Yet this is not all. He is not content to give me merely salvation from the misery I deserve; nor even to bestow his love upon me, and take me to be his companion forever: but *he will give me a crown!* He will make me a king, and bid me reign with him. A crown and kingdom got by other means might not be worth much to me; but one that comes as a *love token from Him*, and is a proof, at once of the certainty and greatness of his love, and of his desire to have me with him, enjoying all that he enjoys, sympathizing with him, his heart and mine beating in eternal unison—this is precious beyond expression. It is ecstacy to know that he has promised, and will give it.

What more proof that he loves me can I ask? His leaving the bosom of the Father, his labors and sufferings, his gushing blood, his invitation to his presence, and promise of eternal glory and joy; these all speak forth his love; and love as great as I can desire to have him feel for me. Rest then, O my soul, in the sweet assurance that Jesus loves me, and will forever love.

I. T.

For the Vermont Chronicle.

STANSTEAD, L. C., Dec. 29, 1842.

Messrs. Editors: In looking over a book entitled "Writings of John Jewell, Bishop of Salisbury, (Eng.) who died 1571," (Bishop Jewell was one of the most distinguished of the Reformers,) I noticed some remarks, in a commentary of his on the first Epistle to the Thessalonians, which struck me as interesting and valuable; the more especially as, while they contain solid, common sense views of truth, forcibly expressed in the plain language of the age in which they were written, form, perhaps, in substance, the best reply that can be given to those, in the present day, who have the presumption and folly to teach the same error which was met in the remarks referred to. I send you herewith a copy of them, thinking their publication in the Chronicle may be acceptable to your readers.

MILLERISM 250 YEARS AGO.

Extract from Jewell on the first Epistle to the Thessalonians, chapter fifth, verse 1. "But of times and seasons, brethren, you have no need that I write unto you. 2. For ye yourselves know perfectly that the day of the Lord shall come as a thief in the night. 3. For when they shall say, Peace and safety, then shall come upon them sudden destruction, as the travail upon a woman with child; and they shall not escape."

When the disciples came unto Christ apart, and said, Matt. 24, Tell us when these things shall be, and what sign shall be of thy coming and of the end of the world, he answered, Take heed lest any man deceive you. It is not for you to know the time or the seasons, which the Father hath put in his own power. For of that day and hour knoweth no man; no, not the angels which are in heaven, neither the Son himself, save the Father. Vex not your spirit in vain. Seek not for that which you may not know; you shall not be able to find it.

Therefore, saith Paul, I need not to write of times and seasons in which these things shall be done. Yourselves have been taught the word of God; you have learned what his will is; you know the day of the Lord shall come upon you as a thief. And how cometh a thief? not in the day-time; not when a man hath company about him; not when he is watched; but in the night, in the darkness, when all light is out; when the good man of the house taketh his rest; when the servants are asleep.

Even so, when the light of the truth is taken away, when the heart of the good man of the house is at rest, and his eyes are darkened, that they cannot see, and all his senses drowned in worldly pleasures; when they care for nothing, and think of nothing; when we say, peace and safety; then will the Son of man come to judgement; then shall destruction suddenly fall upon us; therefore, let us be ready, for in the hour that we think not, will the Son of man come.

Mark that Paul saith: Ye have no need that I write unto you of times and seasons; and that our Saviour saith, It is not for you to know the times or the seasons. What may we think, then, of them that write books and almanacks; and say, such a year and at such a time, Christ shall come? and with these speeches, fray* and mock the world? Paul was the apostle of Christ; an elect vessel of the Holy Ghost. He said, I have no need to write of it; you cannot know it. What need is there now that such books and pamphlets should be written? why should the world be troubled with such vanities? Spare me your patience, and give me leave a little to deal with these wizards. Tell me, thou that dost measure and behold the compass of heaven, and markest the conjunctions, and oppositions and aspects of the stars; and by that wisdom canst foretell the things that shall be done hereafter; where learnest thou this skill? how comest thou by this deep knowledge? Paul was taken up into the third heaven; and heard words which cannot be spoken; which are not lawful for man to utter: yet he knew not this secret, and might not know it. What art thou then? Art thou greater than the apostle of Christ? Hast thou been taken up into some place higher than the third heaven? Hast thou heard such words as are not lawful to utter? If it be so, why dost thou utter them? Wilt thou take that upon thee which the holy apostle dared not? Art thou of God's privy council? The angels and archangels know not hereof; and shall we think that thou knowest it? art thou wiser than an angel? Consider thyself; thou art a miserable man; thy breath fadeth as the smoke; thou art nothing but dust and ashes; thou canst not attain to the knowledge hereof.

And what is that which thou boastest? The knowledge of that terrible day, when all flesh shall appear before the Judge; even of that time, which God hath put in his own power! O vain man, thou knowest not thine own day; thou knowest not when thy soul shall be taken from thee. * * * * * * To what end write they thus. Is it to give a token of their knowledge? Nay, hereby they proclaim and publish their folly and want of knowledge? These two hundred years there ever have been some who have adventured to tell such news, and to say, In this year or that year, you shall have dooms-day. Such a day, Christ will come to judgment, and the world shall have an end. They have appointed many such years, and days, and hours. The years are gone, the days are past, and the hours are slipt away, but the world abideth, and giveth witness of their folly!

But the meaning of these men is good; some say hereby they move the people to repentance. For when men think the end of the world is at hand, they will bear the less affection to the things of this world. This is not the way to teach repentance and amendment of life. The people may not be taught by lies and fables. If this had been good for them, God himself would have used it. God grant them grace to repent, who thus presume of knowledge, and reach so high, and yet know nothing. * * * * * * * * * * *

And what time chose they to cast abroad this news? The same in which the gospel, through the mercy of God, is well known of most men. Even now tell they these tales, when all men know that Christ saith, The angels in heaven know not of that day and hour. The angels behold the face of God, and stand in his presence, yet know they not the day of the Lord. This is a secret which God revealeth not unto any.

Children can reprove this folly in them, and say, Seek not to know the secrets of God, nor what manner of thing the heaven is. Know thyself that thou art but a mortal man, crawling on the ground like a worm. He that will stare upon the sun, may be blind, and lose his eyes. God hath given thee knowledge in measure; thou canst not know as much as thou wouldest. Know that which is fit for thee to know, and speak that which is lawful to be spoken. Think of the commandments of God to follow them; for he that is curious in searching the majesty of God shall be oppressed and confounded by his glory.—Thus much we may well know, that the Lord will come; that all flesh shall appear before him; that the world, the heaven, the earth, the sun, and the moon shall have an end; that the day of the Lord shall come suddenly, as a thief in the night. This warning God hath given us, that we should not be taken unawares, but that we repent, and stand in readiness, and watch and pray, that we may be caught up into the clouds, to meet our Redeemer.

*Fray. Frighten.

For the Vermont Chronicle.

HAS IT BEEN DONE?

Messrs. Editors,—Some five or six years ago, the Vermont Domestic Missionary Society, in view of the frequent change of ministers in the feeble churches of Vermont, wishing to remedy this evil, and, so far as in their power, establish the pastoral relation, resolved that they would grant assistance to those churches that should settle a man as their pastor, in preference to those that did not. This was as it should be. The object was, that our feeble churches might enjoy the blessings of a permanent ministry. But I ask—Has it been done? Has the object been accomplished? And have the Directors had their eye on this resolution when making out their grants, since its adoption? I am aware that several men were settled, as pastors, in consequence of the above resolution; and perhaps remained in that station a year or two longer than they otherwise would have done. But the question is, Has it lessened, in any considerable degree, the fastidiousness of the feeble churches in Vermont?

And has not the Society continued, as usual, to make appropriations to churches which have dismissed and changed their ministers once, twice, and even three times, since the passage of the above resolution, without even so much as inquiring into the cause of these changes? Our able churches give of their substance, that the feeble may become strong, and with them, enjoy the blessings of the permanent ministry. But while they see the same love of change, and the same, or still greater, inability in the feeble churches to sustain the ministry; and more than all this, when they see men with whom they are acquainted, and who have their entire confidence, turned out of employ, and their money given to strangers, is it strange that their charity should be turned into another channel?

But, say our feeble churches, we must have a man in whom *we* are all united, because we need all the strength we have, to support a minister. And while this is emphatically true, designing men know how to make use of it to accomplish their unhallowed purposes. Some prominent member of the church, who may have been one of the foremost in settling a minister, soon, for some reason—nobody knows why—begins to insinuate that their minister is not useful, and cries up for a change, while the rest of the church and society are satisfied, and wish not for a change. But no; their minister must be dismissed: and that, too, under the plausible pretext that we must have a minister in whom we can all be united. And therefore, in order to secure a few dollars of this man's money, all the rest must forego their feelings, and dismiss their pastor, and run the risk of obtaining another.

And here let me state a case,—and perhaps, on examination, others of similar nature may be found within our borders.

A church in this State, that has for many years been, and still is, aided by the V. D. M. S., had never settled a pastor till after the passing of the above resolution—assigning as a reason, that it would save the trouble and expense of a Council to dismiss, provided they became dissatisfied and wished for a change. But when the prospect appeared less likely that they should obtain help from abroad, if they did not settle a man, then they readily came forward, and, unanimously, had their minister installed. But time did not long elapse, ere a few individuals, from some cause best known to themselves, became disaffected towards their minister, and then the *sovereign remedy* was applied—We must have a minister in whom we can all be agreed. And notwithstanding the feelings of the rest of the church and society, nothing would do, till their pastor was dismissed, and another man obtained as a stated supply.

Is this the way to promote harmony among brethren, and strengthen the things that remain and are ready to die? Is this the way for the weak to secure the confidence and aid of the strong?

Perhaps, should you give this a place in your columns, it may elicit remarks from others acquainted with other facts, and thus do good to the cause of Christ in Vermont:—and perhaps you may hear from me again.

A. B.

MISSIONARIES IN CHINA.

The Baptist Register has a letter from Rev. J. L. Shuck, of the Baptist Mission to China, dated at Hong Kong, Aug. 1, 1842. It appears that since the organization of a civil government at Hong Kong by the British, the place had assumed a new appearance. Buildings of various kinds, public and private, were in progress; and among them a Baptist chapel and mission house; a mission house and printing office for the missionaries of the American Board; a school house for the Morrison Education Society; buildings for the Roman Catholic mission, &c. By the Treaty the island has been ceded to the British Government in perpetuity; and thus offers a secure and permanent residence for missionaries. Messrs. Bridgeman, Ball, and Williams, employed by the American Board, were at Hong Kong.

"Rev. Mr. Milne, of the Lon. Miss. So. proceeded to Chusan in February, where he has been since remaining, but the unsettled state of affairs there much contracts its missionary exertions. In June, five missionaries from Macao took up their residence at Amoy, viz: Rev. Mr. Abeel, of the Amer. Board, Rev. Mr. Boone and wife of the Amer. Episcopal Board, Rev. Mr McBride and wife, of the Amer. Presbyterian Board, and Br. Cummings of Georgia, not connected with any Society. Dr. Lockhart, of the Lon. So., will likely soon join Mr. Milne at Chusan. Dr. Hobson, of the same Society, is still engaged in medical practice and Christian teaching at Macao. Miss Aldersy, an intelligent English missionary lady, who supports herself, has recently arrived at Macao from Java, and is anxious to proceed to some station northward. Rev. Mr. Lowrie, who visited China in the latter part of May, proceeded immediately to Singapore, but with the expectation of returning to China."

Mr. Shuck adds:—

"As a Christian philanthropist, I watch the various stirring scenes and events around me with intense interest, and verily believe that God, in the economy and wisdom of his providence, designs overruling all these present evils of war, and suffering, and bloodshed, for the opening of enlarged doors for the promulgation of the glorious gospel in these extensive dominions. Indeed, most interesting openings have already been made in positions hitherto absolutely sealed, and are now in possession of Protestant missionaries. The progress of events are developing other openings and facilities."

This was before the conclusion of the war.

A late number of the London Patriot has a communication on the subject of missions to China, from Rev. Robert Philip, the popular author of the "Guides," the "Life and Times of Whitefield," &c, written immediately after the reception of the last China news, from which it appears that the Jesuits are all prepared for the opening field, and are endeavoring to enlist in their favor the influence of the French Government. Referring to a friend deeply interested, like himself, in missions to China, he says:—

"Accordingly, we met last night to muse and commune together, in the splendid Sabon of the Chinese Exhibition, amidst the idols and altars of Budhuism, and the countless specimens of Chinese luxury and ingenuity; resigning our hearts to the impression produced by the gorgeous spectacle, and realizing the time, not when these emblazonries should be transferred from Taouism and Budhuism to Christianity, but when Christianity should sanctify to holy purposes the ingenuity and wealth now consecrated to idolatry or atheism. We repeated in their presence, although not aloud, that noble paragraph in the last report of the London Missionary Society:—"It seems to me," says Dr. Legge, "impossible to doubt, that, in a few years, it will be practicable for missionaries to carry on their labors, if not in the heart of the country, at least in its outskirts. English settlements will, surely, be established in various places; and to one of these, if not to a Chinese city, the Anglo-Chinese College may be transferred." "Three years since," say the Directors, "such prospects could not have been contemplated by the Church of Christ; but now they appear so bright and so near by our brethren, that they are arming themselves for the long-wished for contest with the powers of darkness. Some of our devoted missionaries are now able Chinese scholars; and not less than eight will be ready, with the first opportunity, to make known to the millions of China, in their own tongue, the wonderful works of God!"

This told well in Exeter-hall; but it tells better now in the Chinese Saloon! And yet, I could not but recollect, that I myself know of nine Jesuits already in China, although *incog.*, who are determined to penetrate at all hazards; and of many more ready to follow them. I personally know one, who will not count his life dear in this enterprise. Now, Sir, these men are well known to the French Journalists. Here, then, is the real secret of their prompt call upon "France and all Catholic Powers, to demand as much liberty for the priests in China, as for 'the Methodists,' who will circulate the Bible in the Celestial Empire!" Neither of us is likely to question a priest's right to enter China. We may, however, question the right of Catholic Powers to force him, under the shield of Protestant powers; for we know only too well how France demands protection for Popish Missions! She has explained herself at Tahiti and the Sandwich Islands. Besides, she has other than religious reasons for claiming privileges in China, however she may mask her political mortification by Catholic zeal. But that pretext will be her grand watch-word; and it will run through the Romish Church like the Red Cross of the Crusades, when France appeals to the blood of her martyrs in China, and to the ancient fame of her Jesuits in Pekin. Their names will "*conjure*" on the Continent, whether the names of Morrison and Milne, Legge and Medhurst, do so in Britain or not. The College of the Propaganda will act as promptly as the French Journals have spoken, whoever may hesitate. Not a moment should be lost, therefore, in sending an electric sensation throughout Britain, on behalf of our Chinese Mission, now that "Peace with China" electrifies all hearts with joy. The depressed state of trade at home, is now no reason for not appealing to the country; for the Peace throws a flood of light upon the prospects of commerce.

I do not forget that I am somewhat an enthusiast for China. Indeed, I feel that I am dazzled by the sudden vision of the "set time to favor" the land of Sinim! Both gladly and meekly therefore, will I sit at the feet of my fathers and brethren, who can bring cooler heads than mine to the practical working of our new facilities. But appeal I will, implore I must, by tongue and pen, until I see the masters in Israel both watchman and workmen for China, that "need not be ashamed," and as prompt to plead for Christ there, as Babylon to "plead for Baal."

One of the first things that should be done, is, to secure lectures, especially in the manufacturing districts, upon the connexion between Christianity and Commerce, in China, and the incompatibility of the Opium Traffic with both. The miscreants of that infernal contraband will use the Peace for blood-guilty purposes, if public opinion do not annihilate them, or brand them with infamy, whatever name they bear in the nomenclature of companies or cabinets. Another thing that must be done, and which will soon be tried is, to expound the claims of China to Sunday-school Teachers of the kingdom, that they may explain them to the children, and thus imbue the juvenile portion of the community with ardent love to China, and with intense hatred to the Opium Trade. And, lastly, let us all make sure, that China be the first and chief sound of the Jubilee trumpets of the London Missionary Society in 1844! Yours truly,

ROBERT PHILIP.

Maberly Chapel, Kingsland, November 22, 1842.

WHAT IS PUSEYISM?

The following answer to this question is given by a correspondent of the Episcopal Recorder, who signs himself An Old Fashioned Churchman. He states that it is taken from an English paper, and was prepared in answer to the above question. Coming from an Episcopal paper, with references, we presume that the statements it contains may be relied upon as correct.

It is, to "say anathema to the principle of Protestantism, (1) to "depart more and more from the principles of the English Reformation," (2) to "Sign to think that we should be separate from Rome," (3) to regard "Rome as our Mother, through whom we were born to Christ, (5)

It is to denounce the Church of England, as being "in bondage, as working in chains, and as teaching with stammering lips of ambiguous formularies," (6)—it is to eulogise the Church of Rome, as giving "free scope to the feelings of awe, mystery, tenderness, and devotedness," (7) and as having "high gifts and strong claims, on our admiration, reverence, love, and gratitude," (8).

It is to declare that "our Articles are the offspring of an uncatholic age," (9) and that the Communion service is "a judgment upon the Church," (10) it is to teach that the "Romish ritual was a precious possession," (11) and that the Mass book is "a Sacred and most precious monument of the Apostles," (12).

It is to assert that "Scripture is not the rule of Faith," (13) that "the oral tradition of the Church, is a fuller Exposition of God's revealed truth," (14) that the Bible "placed without note or comment in the hands of uninstructed persons, is not calculated, in ordinary cases, to make them wise unto salvation, (15) and that only persons disclaiming the right of private judgment, in things pertaining to God, are members of the Church of Christ, (16).

It is to teach that "baptism, and not faith, is the primary instrument of Justification," (17) that we are not to "neglect the doctrine of Justification by works," (18) and that "the prevailing notion of bringing forward the doctrines of the Atonement explicitly, and prominently, on all occasions, is evidently quite opposed to the teaching of Scripture," (19).

It is to assert, that in the Lord's supper "Christ is present under the form of bread and wine," (20) that he is "then personally and bodily with us," (21) and that the clergy are "entrusted with the awful and mysterious gift, of making the bread and wine, Christ's body and blood," (22).

It is to maintain the lawfulness of prayer for the dead, (23) to make a distinction between mortal and venial sins, (24) and to assert, that a person may believe, that there is a purgatory, that relics may be venerated, that saints may be invoked, that there are seven sacraments, that the mass is an offering for the quick and dead, for the remission of sins; and that he may yet with a good conscience, subscribe the Thirty-nine Articles of the Church of England, (25).

It is to put the visible Church in the place of Christ, by teaching that "She alone, is that true hiding place into which the servants of God may flee for refuge and be safe." (25) It is to put the Sacraments in the place of God, by declaring, that they are the sources of divine grace," (27).

In addition to all this from the English paper referred to, I beg leave to make two or three other quotations, from one of the "Tracts for the Times," which I think will sound strangely to some of your readers, especially as this is one of the series which has been so emphatically and widely endorsed.

1. "Man stops to ask, *how* baptism can be the *same*, to the infant and the adult? Yet, Scripture makes no difference. Baptism is our new-birth; an actual birth of God; of water, and the Spirit, as we were actually born of our natural parents; therein, then, also are we *justified* or *both accounted and made righteous*."—Tract No. 67. p. 24.

2. "How closely the gift is connected with the Sacrament, not as a modern School paraphrased it, baptism, which *attests* or *signifies*, regeneration, or is a seal of regeneration, or in whatever other way men have tortured the plain words of Holy Scripture, but the washing of regeneration, and *of the renewing of the Holy Ghost*,"—Ib. p. 48.

3. "The *privileges* of baptism [i. e.] the new birth and *renewal of the Holy Ghost* therein imparted, are something different in kind, from what had been before made known."—Ib. p. 49.

4. So then, instead of the Covenant being said to be such to us, we are declared to be sealed by the holy Spirit, being taken out of our state of nature, and marked, guarded and *conformed* to our Lord. Conformed, in that it *(baptism,) places again upon us the Creator's image, renewing us after his likeness, and impressing his cast, and to speak the high truth, his features upon our souls*, as a seal gives its stamp to the body whereon it is impressed. Ib. p. 112.

5. "*Baptism is the washing of renovation by the Holy Ghost as well as of Regeneration.*" Ib. p. 304.

Now, Messrs. Editors, this is one point upon which I wish we might have the views of those, who are understood to endorse, not the British Critic, but the Oxford Tracts. Do they subscribe to this notion? Do they believe that the Sacrament of Infant Baptism, is attended by *the renewing influences* of the Holy Ghost? This is the question, and yet this is Puseyism. And it is the Romish view of Justification. It is confounding Justification and sanctification. It is the "opus operatum" view of Baptism. It is losing sight of the *essential protestant doctrine*, that by Justification we are only *accounted as righteous*, but *are not actually made* righteous.

I am sorry to say, that in some of the latter publications of, and in our Church, there has been a very painful and anti-protestant indistinctness, in the use of language, on this point of vital truth."

From the following may be seen the origin of the above heresy.

From the London Christian Observer.

ORIGIN OF THE OXFORD TRACTS.

SIR,—Having seen in the "Midland Monitor," (a local weekly newspaper,) some account of Puseyism, I send you the following extract, which appears to me an

1. Palmer's Letters to Golightly. 2 British Critic for July, 1841. 3. Tracts for the Times. 4 Palmer's Letter. 5. Tracts for the Times 6. Ib. 7. Newman's Letter to Yelf. 8. Tracts for the Times. 9. Ib. 10 Foude's Remains. 11. Tracts for the Times. 12. Ib. 13. Ib. 14. Lindword's Sermons. 15. Ib. 16. Ib. 17. Newman on Justification. 18 Linword's Sermons. 19. Tracts for the Times. 20. Linword's Sermons. 21 Tracts for the Times. 22. Ib. 23. Ib. 24. Ib. 25. Tracts for the Times, No. 26. Linword's Sermons. 27. Tracts for the Times.

The Vermont Chronicle.

BISHOP & TRACY, PUBLISHERS. | The Truth shall make you Free.—John 8 : 32. | N. BISHOP—E. C. TRACY, EDITORS.

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Religious.

Comparative Claims of Foreign and Home Missions.

EXTRACTS FROM A SERMON OF DR. SPENCER.

(Concluded.)

Millions in your own country are this moment as ready to receive the gospel, as the most of the heathen can be brought to be, after years of labor and thousands of expense. *The way is ready.* There is no heathen system to break down. You are invited to go in and possess the land.—However much we may admire that Christian heroism, which will be staggered at no difficulties—which will undertake a work for God's love and the love of souls the more readily, *because* it is arduous; we cannot tell on what principle those who are the *most* ready to receive the gospel and profit by it should be the most *neglected.* Paul did not act on this principle. To the objecting and prejudiced Jews he said, "lo, we turn to the Gentiles."

If we neglect for a little while the now open field of our country; obstacles to gospel salvation will be built up there, more dreadful, perhaps, than the obstacles of heathenism. Papacy, as a *religion* for men, is a worn out system in Europe. It has little hope of living there much longer, except by the *ungodly device of being linked with national governments.* It will try hard to entrench itself in the West. It is trying. Let it once set up its dominion of blindness and bigotry there; and that field will be open to receive the gospel of truth no longer! The obstacles of Papacy will be as bad as the obstacles of heathenism!—Is it right, to leave a region, so ready for spiritual religion, exposed to such a withering curse?

Finally, There is a peculiarity in the field, where your Home Missionaries are laboring, which deserves your deepest reflection. There, society is rising—character is forming, to give impress, not merely to an *equal* number, who, in a coming generation, *shall rise up on the same field* when the present generation is dead; but to give impress, and transmit their religion or their impiety to a vastly *greater* number. A little done now is worth more than a great deal done a little while hence. *There* population increases to out-strip the calculations of the most enthusiastic, and stagger even credulity itself. And it extends, too, onwards into new States and Territories, in a manner that the most profound of your statesmen never anticipated. Nineteen years since, President Monroe, desirous to have the Indians as separate as could well be from the whites, proposed to colonize those North of the Ohio and East of the Mississippi, in the wilderness region now called Wisconsin. He deemed that region so remote, that it could not be wanted for the occupation of the white man, for a long time to come. But now, not only that, but another Territory beyond it, Iowa, also, has sprung into existence, and both are just ready to come in and take their place among the sister States of the Union.—In all the States and Territories North of the Ohio and West of the Mississippi, in the year 1830, there was a population of 1,840,000: in 1840, there was a population of 3,450,000. Almost doubled in ten years!—Fifty years ago, if you had drawn a line through Pittsburgh, North to Lake Erie, and South along the Allegany and Cumberland mountains down to the Gulf of Mexico; all the white population West of that line would not have equalled 50,000. More than 6,000,000 are there now! An increase of twenty four fold in fifty years!

The number of souls in your nation, your home, increases beyond all example. The population doubles in about twenty-three years.

That population was in 1840, 17,000,000;
if it continues to increase as formerly, it will be in 1850, 22,000,000;
in 1860, 30,200,000;
in 1870, 40,300,000;
at the close of this century it will become 95,500,000;
a hundred years from this time, about 276,000,000;

The mind falters! we are lost in this ocean of numbers!

We cannot tell where this increase shall stop. It must stop somewhere. But we see no reason why its onward march should be arrested, or even checked, till it has overpassed the Rocky Mountains and gone down to the Pacific.

When we are solicited in behalf of the old countries of the East, desirous to understand our work, we open the map of nations. Land after land comes up before us, and the population is millions piled on millions. We are astounded at the magnitude of the appeal. We feel called upon, (as far as we can,) to let our liberality be measured by the numbers that call for it, as we ought to feel. But let us not feel the Eastern argument alone. It EQUALLY comes from the West.—We say *equally.* We mean so.—It may be very pleasant to speak of giving a preached gospel to all the present generation of the world; but it is not very truthful. It will not be. It cannot be. Miracles alone could do it. And as we can only make a beginning now, and expect thereby to benefit the future *millions* which shall rise, when the present generation is gone;—therefore, the *mighty cry of these ocean millions comes as deep and loud and astounding from our own land, as from any other the sun shines on!* AS FAST as we can reach them, we have millions at home. Oh! that we had more means, and more grace, and more *self-denial,* to respond to the arithmetic of their plea!

We have done. We leave these arguments to your own mind—to your more mature consideration and your prayers. While the Holy Ghost is descending upon your Zion and your own children are converted; remember the children of the wide West, who have no man to preach unto them "Jesus Christ and him crucified."—"Simon, son of Jonas, lovest thou me?—feed my lambs."

Abstract of the 17th Report of the AMERICAN HOME MISSIONARY SOCIETY.

MAY 10th, 1843.

THE Report is introduced with a recognition of the Divine goodness, not only in *sustaining* the Society under peculiar trials, but also enabling it to make important *advances* during the year past.

SUMMARY OF RESULTS.

The number of ministers of the Gospel in the employment of the Society, during the year has been 848. Of these, 623 were in commission at the time of the last anniversary, and 225 have since been appointed.

The whole amount of labor performed is 657 years.

During a greater or less portion of the year, the Gospel has been preached by the missionsries to 1047 congregations and missionary districts.

These laborers have been distributed in 24 states and territories of the Union, and in Canada and Texas.

By comparing these statements with the last Annual Report, it will be seen that there have been important advances in the good accomplished by the Society. It has had in commission 57 more missionaries than in any other year of its existence. These have labored in 60 more fields, and 63 years of labor have been performed in the 12 previous months. Another fact, which reveals the policy of the Committee, is that 64 more laborers than in any former year, have been stationed in the great valley of the West, towards which our increasing population is forcing its way, with an impetus which no temporal embarrassments have had power to check. In Wisconsin, Iowa and Missouri, alone, the appointments were 27 more than in the previous year. When it is remembered, that a mighty struggle for the possession of that rising empire is drawing nigh, and that Romanism and Infidelity are there concentrating their hosts for the coming conflict, the increase of missionary laborers in that part of our country is a matter of special congratulation.

The number of pupils in *Sabbath schools and Bible classes* is not far from 68,400. Encouragement of important aid in this department is held out to the missionaries, by the liberal offer from the American S. S. Union, and the Massachusetts S. S. Society, of gratuitous appropriations for libraries.

The impulse communicated to the cause of *temperance* during the previous year, has extended its influence into the last. The Commitee are especially gratified to learn from the statements of the missionaries, that among the thousands who so suddenly assumed the vow of total abstinence from intoxicating drinks, the cases of apostacy are exceeding rare. The number of persons thus pledged, in the communities connected with our missions, is not far from 146,000.

The productions of funds invested in the Home Missionary cause, continue to be seen in the returns which are annually made to the treasury of benevolence, from the fields on which they are expended. In 308 of those fields, the aggregate of charitable collections is $13,000—being about 40 per cent. on the sum appropriated to them.

Revivals and Additions to the Churches.

But the pious heart will inquire for results which the foregoing statistics but imperfectly disclose. It will ask for the evidence that "One like unto the Son of Man" has been seen amid the "golden candlesticks," which it is the work of this Society to set up. To this inquiry, the Committee are permitted to respond, that the presence of the Savior with his missionary servants, and his blessing on their labors, has not been so signal in any year since the revivals of 1831–2. From the reports we learn that 233 of the churches have shared in these effusions, and that 6,858 souls have been hopefully born again, during the year, in connexion with the ministry of this Society.

The number added to the churches on profession of their faith is about 5,853; by letters from other churches, 2,370—in all, 8,223. This number is 2,708 more than the additions of the previous year, and would doubtless have been much larger, but for the brief period which has elapsed since the revivals referred to commenced.

Precious beyond conception are the earthly fruits of this work of God's grace. But how much more precious the spiritual results, involved in the surrender of souls to Christ, domestic altars erected, cursing and blasphemy exchanged for prayer, prodigal sons reclaimed, peace unspeakable shed abroad in weary hearts, and churches founded, to keep their places and to repeat and perpetuate all these blessings, until the consummation of the Redeemer's triumph!

The Missionaries.

The Committee bear testimony to the laborious zeal and patient endurance manifested by the missionaries in the emergencies of the past year. As a class, they have shown themselves worthy of all the confidence, and *more* than all the aid, which the churches have bestowed upon them. Especially should those be held in honor, who are bearing the burden and heat of the day amid the privations of the new states, and more destitute portions of the older states. Nobler exhibitions of the spirit which labors and has patience, and counts all things but loss for the cause of Christ, can nowhere be found. Although, for the most part, their lot appears humble to the eye of sense, they have taken large views of their work, and have beheld afar off its influence in securing the welfare of those who shall tread this soil when they themselves are laid in its bosom and mingled with its dust. And for the sake of this joy set before them, they have toiled on, in their dispersion and their solitude, have borne patiently the opposition of unreasonable and wicked men, and shared, without a murmur, the privations of the communities where they dwell.

The Treasury.

In consequence of a change in the close of the financial year, the present Report embraces the receipts and expenditures of the Parent Society for only eleven and a half months.

The balance in the treasury at the last anniversary was $901 29. The subsequent receipts have been $99,812 83—making the resources of the Society for the year, $100,804 13. This is $7,349 20 more than the total receipts of the year preceding.

At the beginning of the year, the unpaid claims of the missionaries for labor performed amounted to $12,785 25; and there has since become due to them, and for other expenses, the further sum of $95,038 26, making the liability of the Society for the year, $107,823 51. Of this sum, $98,215 11 have been paid.

To cancel the remaining $9,698 40 still due to the missionaries, and towards meeting the further sum of $37,949 98 pledged for the coming year, the balance in the treasury is only $2,589 02.

The Committee express the opinion that had the business of the country been in a prosperous state, the augmented interest felt in this work, would have enabled the Society to send, instead of 57, at least 100 additional laborers, into the great harvest field.

The report further announces it as the policy of the Society, not to contract debts for the means of carrying on its operations. Though strong inducements to enlargement have pressed on the Committee, they have not borrowed a dollar, but have restricted their expenditures to their actual receipts.

The Present Aspects of the Missionary Work.

It is painful to look over our *older States,* where missionary institutions have been in operation twenty, thirty, forty years, and find in any of them the work yet undone—nay, growing upon their hands—a far greater number destitute of Gospel privileges now, than when these benevolent efforts began. It is painful to see our *new States* doubling their population in the short period of ten years, and some even in five—that population gathered from the hordes of ignorance and vice and ecclesiastical corruption in the old world, or going out from the sanctuaries and the family alters of the Eastern and Middle States—becoming strangers to the house of God, and apostates from the faith of their fathers, and to feel that all we are doing for their salvation, is scarcely sufficient to meet the necessities of a tenth part of their number. It is painful to see our *settlements extending,* villages and cities springing up as if by enchantment, thousands on thousands seeking their homes for this life, far away from the restraining, purifying influences of Christian society, to form and consolidate social organizations, which are to shape the character and seal the destiny of untold millions of our countrymen, and to be able to do almost nothing towards pouring in upon these settlements, at this favored moment, the light of everlasting truth. And, yet, such is our condition—such is the disproportion of the means employed by the Church to the end to be attained, if our land ever becomes a mountain of holiness. As we look at this glaring disproportion—as we see how inadequate are our plans, how meagre our resources for prosecuting the work which God has given us to do, we should enter upon the labors of another year with desponding hearts, did we not see in the signs of the times, and in the everlasting covenants of God, sources of encouragement, unfailing as his power and inexhaustible as his beneficence!

We see evidences on every side, that God is moving upon the *hearts of his people*—that he is giving them more enlarged conceptions of the great work of Missions at Home, and kindling up in their souls a zeal for the honor of his name in their native land, which will not suffer them to rest, until salvation by the blood of the Lamb shall be proclaimed, wherever the voice of a fellow countryman is heard, or his footsteps seen. The conviction, we believe, is fast becoming more general and more deep, that it belongs, by the ordination of Heaven, to the American churches, to take care of their own country—to give heed to the cries of the perishing at their *very door*—to be drawn out, by the ties of consanguinity, after the wanderer in the wilderness, and the disconsolate in his *lonely* cabin. We believe the conviction is fast becoming general and more deep, that the present is the time of our merciful visitation—that now our country may be saved—that while it is yet in its youthful vigor, we may throw around it the power of truth, and the cords of eternal love, and bind it together as with adamantine chains—but that, if we linger in our work, it will ere long put on the inflexible character of manhood, ere long be sinking into that decline, which awaits all nations unbaptised from on high, and from which there is no resurrection. We believe the conviction is fast becoming more general and more deep, that to take care of our own country is to take care of the world—that to multiply the churches of Christ and the converts to righteousness here, to secure from the Atlantic to the Pacific, the consecration of gold and silver, sons and daughters, sympathies and prayers to the coming of the kingdom of Christ over the globe, is to bring to the work of missions abroad such reinforcements of talent and enterprise and faith and treasure, as will carry it right on, like the chariots of God, until great voices shall be heard in Heaven, saying, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ!"

We see evidences on every side, that God is moving upon the *hearts of the ministry*—imbuing the candidates for temple-service with an apostolic spirit. The message comes to us from our *Seminaries* of sacred science, as it has not for years gone by—it comes with a tone of sincerity and earnestness that cannot be misinterpreted,—"Here are we, send us. We are bought with a price, and at how dear a price we are ready to testify, by thrusting ourselves, joyfully, into the fore-front of the battle. We can bear privations, we can endure hardships, we can sleep sweetly, in an early grave, till the *morning of the resurrection,* if we may but preach Christ and him crucified to our perishing fellow countrymen. We crave the privilege of traversing those ocean prairies, though it be in weariness and watchings, in cold and nakedness, if ours may be the blessedness of pointing their inhabitants to the Lamb of God." One and another much-loved and long-tried *pastor,* too, is telling us, "I am happy in my present relations, surrounded with comforts, and with every prospect that I might spend a quiet and peaceful old age. But a deep concern has been fastening itself upon my inmost soul, for my kinsmen according to the flesh, for my native land, at this crisis in her history. God has made me to endure hardship. I can go, where others cannot. For such an object, my people will cheerfully relinquish me. They will follow me with their prayers, and God will give *them* manifold more in this present time. I will go out, not knowing—not caring whither I go, if so be the Spirit of God, and the benedictions of the people of God rest on me. I may fall the sooner, but I shall fall the happier."

Whence, we ask, hath this growing, heart-burdening concern for the destitute in our own wilderness—for the redemption of our own land, been kindled up in the churches and in the ministry? Hath it not come of Him, who hath engraven our Zion upon the palms of his hands, and who hath her walls ever before Him? And hath he not purposes of mercy to accomplish thereby, which his own Omnipotence will not suffer to fail? And what mean these *wonderful outpourings of the Spirit*—these unwonted, unmeasured blessings which descend upon the fields of our labor—the revival of one year joining the revival of the next, & each succeeding one leaving more striking marks of its heavenly origin? Is it not, that we are approaching the fulfilment of the promises—the final consummation of the Redeemer's triumphs? Is it not, that the Spirit *is to be* poured upon all flesh, and the ends of the earth are to see the salvation of God; and that ours is to be the privilege of girding ourselves for conflict with the powers of darkness, amidst such revelations of divine grace as this world has never seen—such as prophetic vision could find no language adequate to describe?

These are the hopes and *this* the confidence with which we enter upon the labors of another year.

REVIVAL IN WATERVILLE COLLEGE.

A correspondent of *Zion's Advocate* gives the following account of a revival which is in progress in Waterville College:

"I suspect that this institution was never blessed with a more extensive and precious work of grace than it has been during the past term. Out of our comparatively small number, about twenty who at the first of the term were in the gall of bitterness and the bonds of iniquity, have been brought, as we trust, into the liberty wherewith Christ makes his people free. In this number are included the thoughtless, the gay, the profane, the skeptic, the unbeliever, the mocker, the child of many prayers, and the child of no prayers. The impartiality of divine grace has been signally illustrated in taking those from every class, and making even the most abandoned its most conspicuous monuments. It has broken in upon those clans and brotherhoods in sin, which are so common in Colleges, and produced in their place holy fraternities in Christ. The whole aspect of the college has been changed, and a holy atmosphere seems to pervade the place. More than half of those, who are without hope and without God in the world, have been hopefully converted, and all allowance being made for the chaff, which may be mixed up with the wheat, it cannot be doubted that a great and work has been wrought here, and that its effects will be felt upon the church and the world to the end of time.

"The means employed have been almost exclusively prayer and personal conversation.—The students have been conversed and prayed with individually by the officers, and also by their fellow students. Prayer meetings have been held every evening from six to seven, and several Saturdays have been set apart for special fasting and prayer. The interest commenced soon after the day of fasting and prayer for colleges in February, and has continued with but little abatement till within a few days, since which there has been some diminution of religious interest. The regular exercises of college have been continued without interruption, and notwithstanding the deep religious interest which has been felt, it is believed that scarcely less study has been accomplished than usual. The interest is still in progress in the village. A more particular account of which may be expected at some future time."

For the Vermont Chronicle.

EVILS OF MILLERISM.

MESSRS. EDITORS,—The inquiry is often made, by those who advocate the views peculiar to Mr. Miller and his associates—Why oppose Millerism, when it is doing so much good?—while it is instrumental of so many conversions, &c.? Now it is a question to be decided, whether Millerism *is doing so much good.* In the estimation of *many,* it is doing great evil; and to these belong a very large majority of the church of Christ. It is not so evident, also, that Millerism is the cause of so many conversions as some suppose. Under God, it may indeed be the occasion of some conversions; so God will make the wrath of man to praise him, and restrain the remainder. I once knew a man who was hopefully converted to God by hearing a person use profane language. It was not because he approved of the profane language uttered, but because it appeared to him very wicked and offensive in the sight of God; and it was the occasion of his meditating on the character of God whose name had been profaned; and while his thoughts were fixed on the moral purity of God, he saw his own moral image, and was led to inquire, What shall I do to be saved? I once knew a man who was hopefully converted to God by seeing a person violate God's law of the Sabbath. It was not because he approved of this violation, but because it led him to meditate upon the purity and extent of the divine law, and thus it was the occasion of his becoming acquainted with his own moral feelings; and for the first time he learned that he had a mind wholly at enmity with God, and not at all subject to his law; and, under a deep sense that he could not be justified by the law of God, he raised his eye to Calvary—to the blood of sprinkling that speaketh better things than the blood of righteous Abel—and exclaimed, God be merciful to me a sinner! If men are converted, sanctified and saved, it is never done directly by delusion, error, or false conception of the character, government, and revealed will of God, but by the *truth—religious truth*—the truth contained in God's word. Sanctify them through the truth, thy word is truth—says our Savior. God makes use of his revealed truth as an instrument to convert and save men.

If there be true conversions in connection with the Miller excitement, they are not produced by the errors peculiar to that excitement; but, under God, by the truth which is brought to view in connection with these errors, or through divine truth that is brought to bear upon the heart and conscience by the exciting and solemn subjects considered and discussed by Miller and his associates. If, then, we come to the conclusion that men are not converted to God by Miller's peculiar views, but by the truth of God—such as he has always blessed to the conversion and salvation of men, then Millerism does not appear so valuable as some suppose, to convert men. The *pure truth*—the *unalloyed truth*—would be much better. Though there is no good that directly proceeds from Millerism, yet there is much evil, some of which I now propose to mention.

1. Millerism excites and promotes disrespect for the opinion of the wise and learned, who are consecrated to God.

The opinion of those who possess well educated minds, and are scientifically, theoretically and practically acquainted with the subjects embraced within the limits of their profession, ought to be respected and regarded. Should not the opinion of the judges of our courts, and of distinguished lawyers at the bar, be respected, when given respecting the laws of our country? Most surely it ought to be. What then shall we think of the man who speaks with contempt, and even with ridicule, of their opinion upon subjects connected with their profession, and magnifies himself (a mere pedant) against them? Should not the opinion of men who are scientifically and practically acquainted with medicine, who understand the nature, cause, and proper remedies of the various diseases that afflict mankind, be respected, when given on subjects connected with their profession? Most surely it ought to be. What then shall we think of the mere quack who treats their opinion and practice with disregard, and even with ridicule? The clergymen of our country are as literary and as well educated as men of any other profession whatever. No class of men in our country are better acquainted with their profession than clergymen are with theirs. The presiding officers of almost all our literary institutions are clergymen. A very large proportion of the scientific and literary periodicals of the day are in the hands and under the control of clergymen. All our moral and religious enterprises are headed, directed, and principally sustained by clergymen. Should not their opinion, then, be respected on subjects connected with their profession—subjects that they have thoroughly examined and well digested? Most surely it ought to be. But Mr. Miller and his associates speak very disrespectfully of them, and contemptuously of their religious sentiments, when they come in collision with their own. And who is Mr. Miller? He is a man, to say the least, of quite limited education. He has no acquaintance with either the Hebrew or Greek language, in which the scriptures were originally written. And no man can examine the scriptures critically, and give a just and proper interpretation of every part of them, unless he is well acquainted with the languages in which they were originally written. And who are the particular associates of Mr. Miller? They are generally men of very limited education. One of them, who is as distinguished as any other connected with him, I have been well acquainted with for years. He was in college but one year, and then he studied his profession in one year with a private clergyman; and since that time he has been an abolitionist of the Garrison stamp, and then a perfectionist. Mr. M. and his associates compare the church generally, because they cannot embrace his peculiar sentiments, with the wicked generation before the flood, who "ate, drank, married wives and were given in marriage until the flood came and destroyed them all." They also quote this passage of scripture, and others of similar import, in reference to clergymen: "Thou hast hid these things from the wise and prudent and hast revealed them unto babes." Thus they compare our distinguished divines, whose talents and learning are consecrated to God, to the ungodly and infidel philosophers and statesmen in the days of our Savior. How outrageous and wicked is this comparison! How are such men left to put light for darkness and darkness for light!

2. Millerism leads to a loose and unwarranted interpretation of the holy scriptures.

There are principles of interpretation that must not be violated, if we would rightly understand, not only inspired, but uninspired writers. Depart from these principles in the interpretation of the scriptures, and we are like a ship at sea without compass, chart or quadrant, destined to land wherever it may be driven by the winds and the waves. The object of an interpreter of the holy scriptures should be to find out and communicate to others what the sacred writers meant to say. In order to fully accomplish his object, he must duly and properly take into consideration the *usus loquendi* of the author, the context, the nature of the subject upon which they wrote, the object and design of their writings, the doctrines and precepts of their religion, and the false religion and philosophy with which they had to contend. He should duly consider the manners, customs, education, style, modes of thinking and expression, situation, and government, of the age in which they lived and wrote; and whatever of like character may have influenced their thoughts and writings. He should pay proper regard to the grammatical principles of the language in which they wrote, and the writings of cotemporary authors who may have written either on the same or other subjects. He should so interpret the scriptures that no word shall be without meaning. He should not give the language a *figurative* sense, unless there are special reasons for departing from a *literal* sense. He should carefully labor to ascertain the meaning of words by their usage. He should endeavor to obtain the meaning of ambiguous words and obscure passages, by similar words and passages in other parts of the scriptures which are made plain by the connection in which they stand. He should never interpret one passage of scripture so as to make it contradict any doctrine, precept, or truth that is clearly taught in the Bible. A proper regard to these principles of interpretation he will not give, if he be not a man of good common sense, sound judgment, a disciplined and discriminating mind, and a pure heart. It is very evident that Mr. Miller and his associates are not governed by these principles in their interpretation of the scriptures. The two thousand and three hundred days spoken of by Daniel, when the daily sacrifices in the temple would be taken away and the sanctuary and the host trodden under foot, Mr. M. speaks of as belonging to the same vision as the vision of the seventy weeks, and as commencing at one and the same time. But we shall see by examination, that Daniel says that the vision of two thousand three hundred days was in the *third year* of the reign of king Belshazzar, and that the vision of seventy weeks was in the *first year* of king Darius; the former being fifteen

years before the latter, and on subjects widely differing from each other. The former has reference to a time when the church was broken down, laid waste and trodden under foot by a tyrant; but the latter speaks of that glorious event when Christ by his sacrifice "made reconciliation for iniquity, and brought in everlasting righteousness." Daniel says that "the going forth of the commandment to restore and build Jerusalem unto the Messiah the Prince, shall be seventy weeks"—or, as in the original, *seventy sevens;* meaning, without doubt, seventy sevens of years—i. e., four hundred and ninety years: but the two thousand and three hundred days was to commence in the "latter time" of the four kingdoms into which the kingdom of Alexander the Great was divided. Then, says Daniel, "a king of fierce countenance and understanding dark sentences shall stand up; and his power shall be mighty, and he shall destroy wonderfully, and shall destroy the mighty and holy people, and shall stand up against the Prince of Princes"—and his reign was to continue two thousand and three hundred days. This wicked king was, without much doubt, Antiochus Epiphanes. Alexander's kingdom was divided among his four principal officers, about three hundred years before Christ; and Antiochus Epiphanes commenced his reign about one hundred and seventy years before Christ. It is very evident, then, that the seventy weeks in Daniel and the two thousand and three hundred days do not commence at the same time. Mr. Miller and his associates speak of the six days in which God created the world as prophetically representing six thousand years that would precede the millennium,—and the "seventh day, on which he rested from all his work which he had made," as prophetically representing the thousand years of the millennium. Our Savior, when the Pharisees told him, "Get thee out and depart hence, for Herod will kill thee," replied, "Go ye and tell that fox, behold I cast out devils and do cures to-day and to-morrow, and the third day I shall be perfected." Mr. M. and his associates say that *to-day and to-morrow*, in this passage of scripture, prophetically represent two thousand years from Christ to the millennium; and that the *third day*, on which Christ was to be perfected, prophetically represents the thousand years of the millennium. By what rules of interpretation do they make in each of these cases, a day prophetically represent a thousand years? I know not, and I presume that there are no authentic and well attested rules that would justify them in it. They have as much authority to say that each of these days prophetically represents *ten thousand years*. The Millerites say that the *first* resurrection spoken of in the 20th chapter of Revelation, prophetically refers to the literal resurrection of the saints to reign with Christ a thousand years. The Bible speaks of but two resurrections—one is a resurrection from death in trespasses and sins to a life of holy obedience to God; that is, as piritual resurrection—the other is the resurrection of the last day, "when this corruptible shall put on incorruption, and this mortal shall put on immortality," and the world shall appear before God to be judged according to their character; to receive their final doom and everlasting reward. All the resurrections from sin to holiness that shall ever occur, will precede in order of time the final resurrection, when all will come forth from their graves to appear before God in judgement. The nature of the case, and the full and explicit declaration of the Holy Scriptures, settle this beyond a doubt. Parallel passages of Scripture must lead us to the conclusion that the first resurrection spoken of in the 20th chapter of Rev. is a spiritual resurrection; and this interpretation also corresponds with the figurative language made use of in this chapter, and so generally used in the Book to which the chapter belongs. The Millerites say the righteous will rise and be judged one thousand years before the wicked. They refer to the 20th chapter of Rev. in proof of their assertion—but near the close of this chapter the final judgement is brought to view; when not only the wicked will be judged, but also the righteous at the same time; for it is there said that "another book was opened which is the book of life." This description of the judgement corresponds with the representation given of it in the 25th chapter of Matthew, and in other places. I might refer to many other passages of scripture interpreted and used by them with equal license and inconsistency. I know of no class of men, however erroneous their sentiments may be, who use greater license in the interpretation of Scripture than the Millerites. They are absolutely radical in the application of Scripture to sustain their peculiar views; and in their violation of the acknowledged rules of interpretation. It is by this license in the interpretation of the Scriptures that the Universalists, and other sects involved in error and delusion, are enabled to sustain their peculiar views. By this unwarranted license men may sustain any system of religious belief that they are disposed to do; they may make out something which will be regarded in some extent fair and plausible in favor of it. By going a little in advance of Mr. Miller in the violation of the acknowledged rules of interpretation, men can prove that it is scriptural to commit suicide and murder. The Bible says "Judas went out and hung himself"—in another place it says "Go thou and do likewise." The Bible says that "Cain rose up against Abel his brother and slew him"—in another place it says "Well done, thou good and faithful servant." Where then is our safety, if we be not guided by well tested rules in the interpretation of the Scriptures? Reject these rules, and how much exposed shall we be to possess imperfect and false conceptions of the character and government of God! How liable shall we be to build our hopes of acceptance with him upon a false foundation, that will give way on the day of trial!

(To be concluded.)

VERMONT CHRONICLE.

Windsor, May 17, 1843.

CONFIDENCE IN CHRIST.

"For I know in whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day."

The object of the apostle's confidence was the Lord Jesus Christ. Him he knew. He had seen him with his bodily eyes on his way to Damascus, when that inquiry "Saul, Saul, why persecutest thou me?" overwhelmed his astonished soul. He had also seen him by an eye of faith. Though once an unbeliever and an enemy to Christ, yet faith, wrought in his soul by the Holy Ghost, made him acquainted with the Redeemer in all his perfection and endearing relations. He knew Christ as the "King of kings and Lord of lords;" "as the Creator of all worlds;" "as God over all blessed forever."

He knew him as "the mediator between God and man, the man Christ Jesus;" as the "great high priest of our profession who has passed into the heavens to appear in the presence of God for us." He knew him as an atoning, pardoning Savior, whose "blood cleanseth from all sin," and who "is able to save to the uttermost all who come unto God by Him." He knew him as a compassionate, ever-present Savior—just such an one as he, the chief of sinners, needs.

In Him he placed unshaken confidence; on him his soul relied. It was not a trembling, wavering, doubtful confidence. It was the confidence of the soul, full and settled. A clear knowledge of Christ and his perfection, led him to commit his soul and all its interests for time and eternity into his hands, with the full persuasion that He was *able* to keep, and that he *would* keep that which he had committed unto Him.

He would keep it in this world. Amidst all the sufferings and trials which he might be called to endure, he was persuaded that what he had committed to the Savior would receive no essential harm. He would keep it, a precious treasure, as the apple of his eye. In life it would be safe, in death it would not be lost, and in the great day of accounts, it would be carried to a world of eternal joy.

How cheering must have been such a confidence to the apostle amidst the dangers which encompassed him, and the trials which he was called to endure? How must it have strengthened him to endure hardship as a good soldier of Jesus Christ. Truly might he say; "If my immortal Savior reigns, then my immortal life is secure". In the possession of such a confidence he had little concern as to what should befall him on earth. Supported by it, he could endure the loss of all things, and exult in view of privations and sufferings; and leaning upon it, death to him had no alarm.

In the possession of a similar confidence multitudes have endured with cheerfulness the evils of life, and gone down with peace to the slumbers of the dead. It was this confidence which enabled Luther to engage, single-handed and alone, with the powers of darkness and of Rome; and sustained by it he went to his final rest.

How important is such a confidence to every Christian? Reader, dost thou possess it? Take the passage above referred to, and having meditated thereon enquire whether it finds an echo in thy own heart.

NEW-YORK ANNIVERSARIES.

The following Societies held their Anniversaries in New York the past week, reports of which are found in the New York Observer. We give abstracts.

American Home Missionary Society. The seventeenth annual meeting was held in the Broadway Tabernacle on Wednesday evening. The President, Henry Dwight, Esq., presided, and the meeting was opened with prayer. An abstract of the Report will be found on our first page. Resolutions were offered and addresses made by Rev. Henry Little, of Madison, Ia., Rev. S. L. Pomroy, of Bangor, Me. and Rev. Dr. Beecher. The resolution offered by Dr. Beecher is as follows:

Resolved, That among the various forms of human instrumentality, the *stated evangelical ministry* is eminently the *power of God* for the conversion of the West.

He said that after the fall of man it had pleased God, by the foolishness of preaching, to save them that should believe: and though he employed missionaries, itinerators at first, yet when they had succeeded in the conversion of sufficient numbers, they organized themselves, and ordained elders as stated pastors: and that is God's primitive church, God's permanent establishment. This system provides for the conversion of the world; and it is through the preaching of the Gospel, and especially through stated pastors, that the high places of the earth are to be brought low, the humble exalted, and the crooked ways made straight. Let me state a few particulars, in which lie the adaptation, the wisdom and strength of this much neglected institution of preaching the gospel by stated pastors:—

1. It is the best adapted to secure to pastors the most vigorous and enduring intellectual culture. There is no part of man more powerful than his *vis inertiæ*: and nothing from which he shrinks so much as from strenuous intellectual effort. Now the world never can be converted, until we arouse and keep awake an intellectual ministry. And there is no such taxation elsewhere, as year in and year out is laid upon a minister of the gospel. For a short time lawyers or physicians may undergo as much intellectual fatigue; but the minister's labor is constant and unceasing; and this is in fact the very way to make strong minded men. I remember when I was in college, vacations of three weeks always required about three weeks longer to recover from them. What then must be the effect upon the mind of the minister, of this continual effort? And what must be the condition of the conscience of that man who does not pursue his studies? Yet the itinerator cannot do it. He has all the responsibility of the Christian, and all the dissipation of a vagrant life.

2. A stated ministry is also the best adapted to progress in holiness. The uniform habits of devotion and study which the pastor may form are of the most beneficial influence upon him; and nothing can form a substitute for them.

3. It seems also the best religious and literary culture of the children in the families of the minister. It is a matter of primary concern how these children are brought up; and what school so favorable as the table of the father? The difference between the advantages of the child of a stated pastor and one of an itinerator is most marked. The influence of the father's presence in forming the habits and conversation and character of the child is almost incalculable.

4. A stated ministry unites society also by strong bonds. A good pastor is a sort of central power in society. He holds the affections of those with whom he dwells, and becomes a peace-maker among them.

All these influences are peculiar to the permanency of the stated ministry. They are lost by the transient ministry. Instances of the effects thus produced might easily be mentioned. I could tell of a minister who, having preached there for fifty years became the patriarch of the village. And once when a lecturer came there whom he thought unsafe, he put on his gown and wig and cocked hat, and walked up one side of the street and told his people they had better not go; and then walked home on the other. Every soul staid at home! All that is healthful in society finds support in the stated ministry.

Where a ministry is thus planted you may calculate upon a periodical recurrence of revivals of religion. While I remained in Litchfield, during 17 years, there were three revivals of religion, and the last one gathered into the church nearly every young man in the congregation of a suitable age to come under the influence of a work of grace. The whole youthful population was thus collected into the fold of God—and this will be the result which may usually be looked for.

Such is the instrumentality which we are associated to apply. What are the results with which it has already been applied? When shall we find a better? When shall we find its equal in performance and desirableness? I remember the era of the commencement of home missionary operations. Emigrants had gone from Connecticut to Vermont and Massachusetts; and I knew personally the first man who volunteered to go to Vermont to see what had become of them. His place was supplied by his neighbors while he was gone, and thus was established in Connecticut the first missionary society for the new settlements. I recollect well when Utica was missionary ground: Itinerators lately went there only to organize new churches, and in proportion as they departed from their old habits have they not been torn and agitated? And as they are returning, is not prosperity returning also? Can we alter God's plan, then, for the better? If our bones are out of joint, can we restore them better than they were before?

And now what a field is before us! When the Connecticut Home Missionary Association was formed, it operated upon the waste places of its own State. Soon the Connecticut and Massachusetts Associations were amalgamated, and presently the union between the Congregationalists and Presbyterians was formed. Think what has since been done, and what we are yet to do. What fields are now white for the harvest, and how shall our triumphs go on accumulating, till we hear going up from every part of the land the cry—"Hallelujah! Holy, Holy, Holy, Lord God of Hosts!" What field better: what one even equal to this was ever opened before? And shall we not enter upon it, and bless God, and take courage? For twenty years and more, have I been pleading the cause of the new settlements. The station was at Albany when we began, and Dr. Chapman was the first missionary who went out to Geneva, and now think what has come to pass! Another New England has swept over that section of the State, and now schools and colleges are established far beyond Ohio. See the movements in Indiana, and Illinois, and see Michigan and Iowa, blessed with churches and stated pastors. Was there ever a Society so blessed of heaven? And was ever a greater call and encouragement to prayer and renewed exertion?

We are glad to find in the above such evidence of Dr. Beecher's conversion to right views on the subject of a stated ministry. When in New England, he was accustomed, we believe, to say, that *no* man ought to stay with a people more than ten years.

AMERICAN TRACT SOCIETY.

The American Tract Society celebrated its eighteenth anniversary at the Tabernacle on Wednesday last, at 10 o'clock, A. M. Hon Theodore Frelinghuysen, President of the Society, occupied the chair. The exercises were opened with prayer by Rev. Mr. Pomery, of Maine, after which Rev. Mr. Tucker was elected Secretary *pro tem.*, the Secretary being absent. An abstract of the Treasurer's report was then read by Moses Allen, Esq., from which it appeared that the receipts of the year have been $99,240 53, considerably exceeding those of the last year and leaving in the Treasury an excess over the expenditures of $290 90. Fifteen thousand dollars have been remitted to foreign lands, and the gratuitous distributions, chiefly in our own country, amount to $12,454 97.

Rev. Mr. Hallock then presented an abstract of the eighteenth annual report of the Society. It set forth clearly and at length the objects of the Society, and the success with which its labors have been attended during the year just closed. The receipts have increased, and the best spirit pervades all classes of its laborers. The deaths of Rev. Dr. Proudfit, Right Rev. Alexander V. Griswold, Hon. Peter A. Jay, Rev. Mr. Ewing, and Rev. John Steele, were appropriately mentioned. The number of pages distributed chiefly in our own country was stated to have been 18,682,456, of which nearly six millions have been distributed by the Society's colporteurs and agents. The whole amount circulated during the year has been 80,806,460 pages, including 157,478 volumes. The Society has added to its collection, 54 new publications, and the whole number they now possess is 1,069. The *Messenger*, their periodical publication, has 16,000 subscribers. The whole number of pages circulated during 18 years, 1,300,000. Fifteen thousand dollars have been remitted to foreign lands, of which $6000 have been expended by colporteurs and other agents. A statement of the amount of contributions from the different branches of the Society was made. The labors of the Society in foreign lands were spoken of at length and in detail.

Rev. Mr Cook then read the home department of the annual report. The prominent evils which prevail in this country, the abuses of the press, the dangers of indiscriminate emigration, and the prevalence of popery among us, were vigorously set forth; and the report urged that no hope of a remedy for these dangers from political action could be entertained. The sole resource is the Gospel, and to the universal diffusion of that must the church look for its prosperity. Twenty-seven colporteurs have been in the service of the Society during the year, and upwards of 20,000 families have been supplied with books gratuitously, of which 12,000 were in the Western States. A great number of facts connected with the operations of the Society were related. The total value of the publications distributed gratuitously in the Western States has been over $10,000.

A resolution setting forth the importance of a well-directed Christian press in giving success and permanency to the Gospel in heathen land, was offered by Rev. H. R. Hoisington, for seven years Principal of the Missionary Seminary at Ceylon.

It was seconded by Rev. E. Kincaid, Baptist Missionary from Burmah.

Mr. K. said that the last twelve years of his life he had spent entirely among the heathen, far from all civilized and Christian society, and with no friends but the few Tracts the American Society had sent to him. These Tracts which I hold in my hand, said he, were my only companions; and they came from you. I have distributed something like a million of pages of these Tracts, in every town and every village, from the mouth of the great Irrawaddy to the Himmalayeh mountains, a distance of more than a thousand miles. These Tracts are such as we give to intelligent Burman youth; others we have for children, and others still for men. Some of them contain simply passages from the Old Testament, with a few very simple explanatory remarks. In travelling through Burmah I never used to give more than one of these Tracts to about a hundred who asked for them, and sometimes even in a less proportion I distributed them thus carefully, because I feared if they were made too common and too cheap they would be less esteemed, and partly because I was well aware that they had cost money. Many of the missionaries there were engaged in the same work, and in preparing the minds of the natives for the proper apprehension of the truths these Tracts contain. And therefore I said it gave me great delight to meet you on this occasion; because I suppose I have used almost as large an amount of the money of this Society in distributing their Tracts as any other individual. In the course of eleven years I have visited more than a thousand towns and villages, and placed in each at least some small portion of the Word of God.

I may be asked—indeed I have frequently been asked by intelligent persons too,—after all, is there much use in this distribution of Tracts? Is not the money well nigh thrown away? I might state a great number of individual facts which would answer these questions. Many times have I spoken to hundreds of the natives gathered beneath a palm tree or in a temple, and explained to them the truths of our holy religion. What could I have done on such an occasion without a bundle of these Tracts? I must mention one or two incidents which will explain the utility of Tracts among that people.

The first male convert in the city of Ava, the golden city, as it is called, had his mind arrested by the perusal of a Tract. One of my native assistants, while going to the eastern side of the city, found this man discoursing to several who were collected about him. This was a thing not at all uncommon. He soon perceived that he was what is called a very learned man, and he asked him, after he had finished his discourse, to let him read a little book in the Burman language. He did so, and the preacher gave them a brief epitome of the Christian religion, the most elementary principles of the gospel of Christ. The man heard him with amazement, and when he had closed, he exclaimed, "Alas! what have we been about all our lives! Never have we heard any thing like this before." He asked the preacher to allow him to read the book. He did so, and in a few days after came for another. This he also received, and he repeated his visits till he had read every book the preacher had. And then he came forward and made a public profession of the religion of Christ. Is there then no use in Tracts?

One more incident I must mention. The son of a mountain chief—a very intelligent man, and one of great influence,—heard a missionary preach. He was bitterly opposed to his doctrine, but soon became interested in the subject, and wished to learn to read, that he might peruse some of the Tracts. He went 250 miles with three or four companions, expressly to learn to read. The missionary's wife taught him, and in 48 hours he was able to read the book entirely through. He was all in extacies. He had great influence over 20 or 30 villages, and he was extremely desirous to carry home some books. The Burman government, however, was very jealous of all intercourse with foreigners, and the missionaries tried to dissuade him from taking books home with him, as he would undoubtedly be subjected to persecution. But he would not listen to them; so he placed a number of Tracts in a basket, and covered them over with plaintain leaves, placing sugar upon the top; and thus he tried to pass the gate without suspicion. But he was detected, punished, thrown into prision, and finally made a pagoda slave. Through the intercession of friends, however, he was soon released; but even then he refused to go home unless he could take his books with him! And this time he was more successful, as he was not detected, but reached his home in safety. He immediately taught his neighbors to read—the news spread to other villages, and great numbers came to his house to be taught. He gave them food, and so through his instrumentality the gospel was spread wonderfully abroad. Of how much importance in the hands of that man were the Tracts you sent out then? It increased his influence ten-fold. And does any ask again, "What is the use of the Tract Society?"

I might relate hundreds of instances equally remarkable. I have seen churches rise up throughout the Burman empire under the influence of these Tracts, and since 1840 there have been baptized in Aracca alone above 500, hopefully converted to God.

Rev. J. Scudder, from Southern India, addressed the meeting, showing the influence and importance of Tracts in that country. At the close of his remarks he related the following incidents:

"In the island of Ceylon a native gentleman received a copy of one of the Tracts, read it, and became convinced of the truth of Christianity. He delayed making a profession of his faith for eight years, probably through dread of the persecutions which he knew would follow him. At the end of that time he made public profession of Christianity. His wife forsook him, and all his domestics followed; and though she has returned, he is still considered an outcast among them. Yet he adheres firmly to the truth.

A young man read a small Tract given to him by my beloved brother, Mr. Poor. He was convinced, converted and baptized. These are the direct effects of those Tracts. In this case the remote effects were still more gratifying. The younger brother of this young man was also desirous of being baptized; but I put it off, on account of his age, till it was too late; for he died suddenly of the cholera. While he was sick his mother said to him, "I must pray to my idol that you may get well." "No, mother," said he, "you must not; I do not worship idols: I worship Christ. If he will spare me, well, if not, I shall go to him." He soon exclaimed, "I am going to Christ," and died.—The brother sent the girl, whom his friends had chosen for his wife, to a school not far away, in hope that she might become a Christian. And he was not disappointed. They were married, and are now training up a family in the way of Christian truth. In the school where the lady was, a revival was also had, and about 20 of the girls became hopeful Christians. And all this may be traced to a single Tract.

The following resolution was then offered by Rev John W. Nevin, of Pa.

Resolved, That the *Emigrant German Population* of this country, rapidly expanding in every direction, forms a most interesting field for missionary action; a field eminently open to agencies employed by this society, and to which God is challenging the earnest regards of the American churches.

Mr. N. said: We have here a population of a million, within our midst, speaking a different language from ourselves and forming an isolated society. This population in generations to come will be 160 millions. In point of character, no people are more worthy of care and interest than the Germans. No emigrants from Europe are entitled to be received with more favor, for none so easily adopt our institutions. No people are naturally more serious, more moral, more deep and profound than the Germans. None are more spiritual, or more habitually regard the inward in preference to the outward and external.

The German mind is especially plastic; and hence they are so little under the influence of prejudice. The population, moreover, is made up to a great extent of young men, many of them educated and all enthusiastic, if only their energies can be guided in the right direction. This population is placed directly at our feet, and the circumstances under which they exist among us, are such as to call loudly upon the Christian world for attention and assistance: they come among us from the infidel atmosphere of Germany, to which they still are attached by strong ties. They, as a people, have lost the habit of attending church; they have no ministry that is entitled to the name; few books—and no religious books. Were there such a prospect of reaching one hundred millions of people in Central Asia, how would the appeal ring from one end of the land to the other! Yet how much more strong and imperative is the call now than it would be in the case supposed!

The resolution was adopted.

Rev. Dr. Beecher proposed the following resolution:

Resolved, That in the present conflict of spiritual religion with formalism and infidelity, the press must not be left to the control of the enemy, but its power must be wielded in achieving and perpetuating the conquests of truth.

After some interesting remarks from Dr. B. showing the importance of the press and the success which had attended efforts to circulate Tracts at the West, the resolution was adopted and the meeting adjourned.

AMERICAN SEAMEN'S FRIEND SOCIETY.

The 15th anniversary was celebrated in the Tabernacle on Monday evening, the President of the Society, J. Richardson, Esq., in the chair.

The meeting was opened with prayer, by Rev. Mr. Peck.

The Secretary, Rev. Mr. Spaulding, read the annual report, which opened with an expression of gratitude to God for what has been accomplished during the past year. The progress of temperance among seamen has been in a high degree encouraging. A strong and successful effort has been made to supply ships with good books; 60 volumes well selected have been prepared, and are sold for $25, and it is earnestly recommended that this library be widely circulated among our shipping.

The "Sailor's Home" has been in successful operation. In a single year this house has accommodated 2,978 boarders, and at the present time has 160 inmates. There are 163 boarding houses for seamen in this city, of which all but 16 sell intoxicating liquors, and there are 500 persons constantly employed in endeavoring to entice sailors into intemperance and licentiousness.

Interesting intelligence has been received of the happy results of the labors of the chaplains of the Society, in ports of this country, and in foreign lands. Revivals of religion have been enjoyed in Charleston, Philadelphia, Boston, and other places, and the most interesting of the works of the Spirit have been witnessed on the sea. Revivals on shipboard and remarkable conversions were reported.

Finances. The receipts for the year were $12,992 70, and the expenditures $13,765 [illegible] leaving a balance against the Society of $792 [illegible] This is a gain in receipts upon former years, and indicates increasing interest in the Society's operations. But still how small they are, compared with what the wants of the cause and the opportunities of usefulness demand.

Interesting addresses were made by Rev. Sylvester Holmes, and Mr. Welch, a sailor, after which the Rev. Dr. Wickoff made an eloquent address and offered the following resolution:

"*Resolved*, That in view of the past success and the peculiar facilities of the American Seamen's Friend Society, there is abundant reason to bless God and take courage and put forth more vigorous efforts for the success of the cause."

NEW YORK STATE COLONIZATION SOCIETY.

The anniversary was held in the Dutch Reformed Church in Lafayette Place, on Wednesday evening. Ansel G. Phelps, Esq., in the Chair. The exercises were opened by the singing of an ode written for the occasion by Miss Mary W. Thompson, after which Rev. Mr. Bolar read a portion of the 25th chapter of Matthew. Prayer was offered by Rev. Dr. Brownlee. Extracts were then read from the eleventh annual report.

It spoke of the great advances made during the last year, both in the colonies and in America. But while they rejoiced they also wept their lamented Secretary, Rev. Alexander Proudfit, D D. He was a just man, fearing God, and his memory is blessed.

In Bassa Cove all was prosperous. Farming was carried on successfully. Schools, agriculture, and commerce throughout Liberia were flourishing. Gov. Roberts fully supplies the place of the lamented Buchanan.

The acceptance of the Report was moved by Rev. Dr. Dewitt, who in the course of his remarks gave an interesting sketch of the life of Dr. Proudfit.

Rev. Mr. Kennedy, of Wilmington, Del. then offered the following resolution:

Resolved, That the influence of colonization in encouraging the emancipation of the slaves in our own country, in demonstrating the capacities of the colored man for all that is involved in personal and political freedom, and in preparing the way for the introduction of Christianity in Africa, is daily becoming more powerful and evident.

He supported it with a brief but eloquent address. In relation to the willingness of Africans to go to Liberia, he believed they preferred their birthright to the mess of pottage—They would rather sing their own songs in freedom than hang their harps on the willows in the land of bondage. He hoped soon to hear the missionary and the African on the mountains and on the plains of Africa, raising the same chaunt that rang in the star-light of Bethlehem.

FOREIGN EVANGELICAL SOCIETY.

This Society celebrated its anniversary at the Reformed Dutch church in Washington Square on Tuesday evening. The exercises were highly interesting, and were heard with marked attention by the large audience present. Hon. Theodore Frelinghuysen presided, and the exercises were opened by prayer, after which Mr. Chester presented the following summary of the Treasurer's report:

During the year that has just closed the following sums have been received in contributions from the following places:

Baltimore,	$1133
Brooklyn,	451
Hartford,	254
Northampton,	275
New Haven,	388
New York,	1304
Philadelphia,	919
Princeton,	160
Providence,	175
Worcester,	540
Total receipts,	$10,607
Total expenses,	$7,777
Balance in the Treasury,	$828

Rev. Robert Baird, in behalf of the Executive Committee, then presented an elaborate and very extended report, prepared under the direction of that committee. It will soon be published *in extenso*.

Rev. Leonard Bacon than presented the following resolution:

Resolved, That the report, of which an abstract has just been read, be adopted and published under the direction of the Executive Committee.

The meeting was addressed by Rev. E. Kirk and Rev. Wm. Adams, D. D.

Mr. Kirk, after an interesting address, offered the following resolutions, the adoption of which was moved by Mr. Adams.

Resolved, That this Society, in view of the results which have attended its labors thus far, and of the evangelical associations which have been formed in furtherance of its objects at Geneva, Paris, Toulouse, Lyons, and Montreal, has ample cause for rejoicing, and for renewed prayer for increased success.

Resolved, That in view of the blessing which has attended the labors in the Roman Catholic countries and especially in France, the Society is encouraged to hope that the day of her triumph draweth nigh.

After remarks by Mr. Adams the meeting adjourned.

AMERICAN ANTI-SLAVERY SOCIETY.

The annual meeting (old organization) was held on Tuesday, Francis C. Jackson in the chair. The Report gave a favorable view of the progress of the cause during the last year. The National Anti-Slavery Standard has been maintained at an expense of about $3000, besides receipts on account of subscriptions—circulation 5000. Whole amount of receipts, including those for the Standard, about $[illegible] The meeting was addressed by Mr. Ferris, of New York, Mr. Monroe of Conn., Mr. Douglass (lately a slave) of Massachusetts, Miss [illegible] Kelly, Mr. Garrison, and Mr. Phillips.

The Vermont Chronicle.

BISHOP & TRACY, PUBLISHERS. | The Truth shall make you Free.—John 8 : 32. | N. BISHOP—E. C. TRACY, EDITORS.

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Religious.

For the Vermont Chronicle.

SABBATH SCHOOLS.

Another encouragement which may be given for establishing and promoting this institution, is: its influence *upon parents*. Those who have observed the influence of well conducted schools, cannot fail to have noticed that its results have been beneficial *upon* this class, though it may be considered as *indirect*. The benefits conferred upon such have usually been through the medium of their children, the books they receive from the library, or the teacher.

The faithful teacher will not confine his efforts for the salvation of his class to the Sabbath, but will take opportunities, at other times, at their homes; thus giving them favorable seasons of conversing with their parents upon their spiritual interests. As *facts* are the most conclusive arguments, I wish to relate one, published some years since, which we think cannot fail to illustrate this position.

"A few years since," says the writer, "I knew a man *strongly prejudiced* against most of our benevolent societies. He was respected, and was usually agreeable and polite. But when an Education Society or Sabbath school was mentioned, he made no scruples of manifesting his antipathy. It so happened, one summer, thata student from college, a charity scholar, established a Sabbath School in the neighborhood of this gentleman. As he was winning in his manners, he soon collected all the children in the vicinity, except the only child of this man, who for some weeks refused to permit his daughter, a lovely child of eight years old, to attend this school. But as all her playmates attended, and were delighted with the privilege, and as no bad consequences were seen to result from their instructions, what by entreaties, and what by a kind request from her mother, it so happened, that on the fifth Sabbath after the school was opened little Clarrissa —— was at school, with her blithe rosy countenance, happy among her companions. She continued to attend regularly through the summer, and to improve very rapidly. The teacher of the school encouraged his little pupils to make any inquiries about the texts of Scripture which they could not understand.

It was at the close of a pleasant Sabbath in August, when the father called the child to him, and addressed her very mildly—'Clarrissa, my love, are you not tired of going to that Sunday School?—I don't think you learn any thing—I mean nothing that you understand." "O yes, father, I do, a great many things!—for to-day I asked *my* teacher about that beautiful text, 'Cast thy bread upon the waters and thou shalt find it after many days;'—and what, father, *do you think?*" "Why, my child, it must mean that we ought to be charitable to the poor." "Yes, father, but do you know why it is like casting bread on the waters?" "No, my love." "Well, my teacher explained it to me. He said that in the Eastern country, rice and all kinds of grain, are called *bread*, corn before they are cooked. He said that every year the river Nile, and so of some other Eastern rivers, rose up high, and had its waters overflow its banks, and all the country *round*. While the waters were thus covering the country, the people went out in their little boats and scattered the rice, or bread, on the waters. "This was sowing it. It sunk down in the mud; the waters covered it. Yet the people knew it was not lost; for in due time the waters went off, and then the rice sprung up, and then they usually had great crops. This is casting *bread upon the waters*; and true charity is just like it. Isn't that a beautiful verse, father?" "Yes." "And don't I hear and understand what my teacher tells me?". "You may go and tell it to your mother, my dear."

Towards the close of the summer, the teacher was taken sick, and was obliged to leave the Sabbath school and college. As he was indigent, the ladies of the neighborhood kindly made him up a small purse to defray his expenses. One evening little Clarrissa came to her father with a very earnest look, and says, "Father, will you please to give me a ninepence?" "What will you do with it, my dear?" "Oh, I want it very much, and will not waste it, father." "But what do you want it for?" "I wish, father, you would please to give to me without asking—I *do* want it very much." "I can't give my daughter money, unless she tells me to what use she is to apply it." "Well, father, I fear you will not give it to me, but I will tell you. You know that Mr. ——, my school teacher, is sick and must go away. O, he has been so kind to me. He is going away and I am afraid I shall never see him again—I wanted to give him the ninepence! you remember how he explained to me that beautiful text, "Cast thy bread upon the waters."—The little girl sobbed, and a tear stood in the eye of the father. He put a bank note in the hand of his child for her sick teacher, and turned aside and wept. —He thought how he had been taught a lesson of charity by his little child; how he had opposed the very school where she had been thus instructed; and how he had been supremely selfish and sinful. From that hour he became awakened, and was in great anxiety of mind for sometime. He then found peace in believing. He is now a firm friend of Education Societies and Sabbath schools; and never thinks of either without thinking of the teacher he opposed—of his daughter's improvement—and of his own hopes of immortality."

W.

For the Vermont Chronicle.

Thou hast not lied unto Man, but unto God.
Acts 5 : 4.

Messrs. Editors,—Is it not to be feared, because men are not endowed with the gift of discerning spirits, as were the apostles, this mode of not speaking the truth has become quite fashionable, at the present day! And that too, by many who, should their word be respected, would say, as did Hazael, "Is thy servant a dog, that he should do this great thing?"

Look at things as they exist, and let every one judge himself, and not another.

One person tells the Agent of the For. Mis. Society he cannot give any thing to this Society, because he is poor. But as soon as the agent is gone, he denounces the Society and its operations, as a reason for not giving.

Another cannot give to the Education Society, because he is poor. But were it not, that in his estimation unworthy young men are aided by the Society, his poverty would be no hindrance to his giving.

Another cannot give to the V. D. M. Society, because he is poor. But were it not that such and such churches are aided, and such and such men employed as missionaries; or did the Directors manage the concerns of the Society differently, or had not the Agent so large a salary, he could give liberally.

Another cannot give but ten dollars for the support of the gospel, because he is poor. But let there be a change of ministers and he can give twenty or twenty-five dollars. And that too, after being reduced, as to property, by actual losses, some four or five hundred dollars.

Another cannot join the Temperance Society, because some violate their pledge. But did he not wish to drink a little himself, the faults of others would not hinder him from doing right.

Such things as these are common in our day, and yet men do not like to be thought any other than men of strict veracity. But whether, in the eyes of God, such things are not viewed in the same light as the keeping back part of the price of the land, by Ananias and Sapphira; judge ye.

A. B.

AMERICAN BIBLE SOCIETY.

TABERNACLE—THURSDAY MORNING.

The Twenty-Seventh Anniversary of this Society was celebrated on Thursday morning at the Tabernacle. The chair was taken by Peter G. Stuyvesant, Esq., one of the Vice Presidents. The venerable John Cotton Smith, who has so long presided over the Society, being prevented from attendance by his infirmaties, addressed an interesting letter to the Society, which was read by the Rev. Dr. Milnor.

The Treasurer's Report was read by Joseph Hyde, Esq., and the Annual Report, by the Rev. Dr. Brigham, of which the following is the substance:

The report commenced by alluding to the death of two of the Vice Presidents, Francis S. Key, Esq., of the District of Columbia, and Peter Augustus Jay, Esq., of New York.

Of the Life Directors, 28 have been added to the previous number, and 449 Life Members. A greater share than formerly of these have been laymen. Many females have also become Life Members.

New Auxiliary Societies.

There have been organized during the year, 59 new auxiliaries, a large share of them in Alabama, in Iowa Territory, in Wiskonsan Territory, and one in Lahaina, Sandwich Islands.

Receipts.

These amount to $126,448 77, being $7,908 31 less than those of the preceding year. This diminution is attributable, in part, to the greater amount of legacies the former year, an item of income always liable to great fluctuation. The diminution of the ordinary income is but $3,000, and this occurred the first half of the year. The receipts of the last half have been greater than those of the same period last year, by about $4,000. Considering the great scarcity of money in the country, and the difficulty in making remittances, the Board would not complain, although they have had urgent occasion for a much greater amount than they have received.

Books printed.

English Bibles, 92,000; English Testaments, 120,000; French ditto, 8,000; German ditto, 4000; Modern Greek ditto, 4,000. This does not include what has been printed abroad at the Society's expense.

Bibles and Testaments issued.

The whole number in course of the year, has been 215,605 copies, in nineteen different tongues, making a total of 3,268,370 since the organization of the Society. These books have gone mostly, not to the rich and well supplied, but to the needy throughout our States and Territories, to seamen, boatmen, emigrants, prisons, hospitals, &c., most of which cases would not have been met, but for this organization.

Library of the Society.

To the former collection of rare Bibles and books, pertaining to versions, interpretations, &c., have been added the past year 160 copies, mostly as donations. Among these additions is a folio volume in ancient Syriac, from Dr. Grant of the Nestorian Mission. It is in manuscript, and of great antiquity.

Bible for the Blind.

It was stated last year, that the New Testament and book of Psalms had been stereotyped in raised letters for the use of the blind. During the year now closed, the entire Bible has been sterotyped, under direction of Dr. Sam'l G. Howe, of Boston. It has been an expensive work, yet one called for by those whose afflictive condition could not be disregarded. It is hoped that auxiliaries, and benevolent individuals, will, to some extent, at least, *purchase* this work where it is needed, and thus furnish means to print additional copies.

Semi-Annual Meeting.

For the purpose of awakening new interest in behalf of the cause, the Managers have concluded to hold a semi-annual meeting, or Bible Convention, in the autumn, at some remote point in this great field. The first of this kind is to be held at Cincinnati, Ohio, in October next. It is designed to have a *dissertation*, by one previously appointed; on some important topic connected with the interests of the Society. This dissertation will be delivered in the morning. In the afternoon, it is proposed to have a conference of delegates from the Auxiliaries in the Great Valley, as many as can be convened. In the evening will be held a popular meeting, when the Secretary of the Parent Society will give a sketch of the A. B. Society's operations for the first half of the year, to be followed by addresses. The Parent Society will send a deputation from its own body. Should this meeting succeed well, that of the following year can be held in the Southern Atlantic States, afterwards in one of the Eastern States, the North Western, &c. It is believed these moveable meetings may be made highly important to the circulation of the Bible.

Agents.

Thirteen have been employed the entire year, and a few others for short periods. They have been in nearly every State and Territory, and in most instances have been highly useful, though they have found the solicitation of funds more difficult than in any previous year.

Female Bible Societies.

The Managers again speak in high commendation of this class of Auxiliaries.—Generous aid has been received from them the past year—in one instance, including a legacy, the amount was $.

Books for Seamen and Boatmen.

The distributions among these men are still on the increase. Besides the distributions made by the N. York City, and other local Bible Societies, the Board have mode grants for Buffalo, Cleveland, Baltimore, Sydney, South Wales, Hong Kong, in China, and other places. For emigrants various grants have also been made—and 860 copies for the soldiers in forts and on the frontiers.

Grant of Books Abroad.

These have been made for Texas, Canada, Hayti, Cuba, Honduras, Rio Grande, Buenos Ayres, and Santa Cruz. To the latter place have been sent 500 Bibles, and 1000 Testaments, at the request of Rev. Dr. McElroy of New York. These books are for young slaves in part, who are required by law to attend school for four years from their fifth year, and in part for adults who attend schools.

English Bibles have been sent, on request, to Lodiana, North India, and to Ceylon, South India, for the use of native pupils, who have learned or are learning the English tongue. Similar grants have been made the former year for Madras. May not the English yet become the tongue of India?

Grants of Money.

These have amounted in all to about $18,000; namely, to the Levant, including Greece, Syria, &c., $5,000; France and Switzerland, $700; Russia, $1,000; Madura, $500; Ceylon, $2,000; Northern India, $3,000; Madras, $3,000, &c. The report will give more minute details, as well as an account of the Scriptures published abroad at the Society's expense. The above grants do not meet *one half* of the applications before the Board. Some measures more effectual must be adopted for meeting these wants the coming year. We have sent missionaries to the heathen, they have translated the Scriptures, and taught the people by thousands to read.—Shall we, can we innocently, now withhold the means necessary to print the translation made?

Rev. Dr. Vermilye, of the Reformed Dutch church in this city, then offered the following resolution:

Resolved, That the Report, an abstract of which has been read, be printed and circulated under the direction of the Managers.

This resolution was seconded by the Rev. Dr. Tyng of the Episcopal church in Philidelphia, in a speech, brief, animated, eloquent and full of Catholic feeling.

Rev. Dr. Olin, President of the Wesleyan [Methodist] University, Ct. then introduced the following resolution:—

"*Resolved*, That while Christians of different names cannot as yet see eye to eye, in regard to *some* points of duty, it is matter for devout thanksgiving that they, on at occasion like the present, assemble and rejice together in view of the success of thir common labors in circulating that inspired Volume which is the foundation of faih and hope to them all"

Dr. Olin remarked that he was well acquainted with the objects of the Bible Society, and how broad is the basis on which it secures the co-operation of Christians of every sect.

My experience and observation thus far, has tended to impress me strongly with a conviction of the great evil of a Sectarian Spirit. I look upon it as one of the sorest evils which afflicts the church, and enfeebles her energies, and carries grief to the hearts of all who love the Redeemer's kingdom. I long for the prevalence of a larger Christian charity. Hence I appreciate these transient influences, which are so often awakened on this platform. I trust it will be kept open as the only arena for free discussion and for an interchange of ideas concerning the promotion of the kingdom of Christ and the salvation of men. We ought to think God that there is one day, or one hour, in the year, hallowed by the presence of higher views and holier aspirations. It is exhilarating to breathe this purer atmosphere, without being disturbed by the din of controversy, or trained by the breath of bigotry. Here, we stand where he who has broken from the shackles of sect—the poor drudge of party—may now call *no man* master. For myself I should be glad to tabernacle here forever.

Dr. O. proceeded with remarks like the above to a great length, when the resolution was adopted.

The Rev. V. D. Johns, of the Episcopal church in Baltimore, introduced the following resolution:

Resolved, That as the Bible is the only book *Divinely inspired*, it is and ought to be the final arbiter in all matters pertaining to religious faih and practice.

Mr. Johns, in supporting the resolution, went into a noble and eloquent defence of the Bible as the only rule of faith and practice. We have no room for his remarks, though they were were worthy of being learned by heart by Christians of every name.

Rev. George B. Cheever, moved the following:

Resolved, That the history of the Roman and other Eastern churches, which have multiplied ministers, rituals, and church edifices, but have dispensed, in a great measure, with the written word, should admonish the friends of religion in the New World not to suffer such a destitution of that word to prevail amoung us.

Rev. Dr. L. W. Green, Professor in the Pittsburg Theological Seminary, seconded the resolution, in a speech of great length and power.

Clarles H. Reed, Esq., of Troy, introduced the following resolution:

Resolved, That as Christians and Philanthropists, we have reason most seriously to deplore any act or influence which tends to undermine the confidence of the people in, or disparage the integrity of, our beloved and most excellent version of the Holy Scriptures.

After a short and spirited address from Mr. R., this resolution was adopted.

Rev. J. J. Carruthers of Montreal then introduced the following resolution:

Resolved, That from the character of the Bible, and its adaptedness to the wants of all men, we have occasion for fervent gratitude to its Divine Author for having caused so many new translations of this book to be made during the present century into the tongues of the heathen.

This was seconded by Rev. Mr. Hoisington of Ceylon, and adopted.

The Society then adjourned.—*N. Y. Evangelist.*

For the Vermont Chronicle.

EVILS OF MILLERISM.

(Concluded.)

3. Millerism injures the Christian character and influence of those who embrace it.

A good Christian character, and an extensive Christian influence, are not the product of a day's growth. It requires years of virtuous life under the direction of wisdom and piety to form such a character. But when this character is once formed, it may easily be tarnished or even destroyed. A few acts betraying a want of proper consideration, and exhibiting a spirit of rashness, will essentially injure it, and raise suspicion in the minds of men against its possession. An acquaintance with the history of the past, as well as of the present, will fully confirm this statement. A few years since, a sect arose near where I resided, who called themselves *Christians*; differing in several respects from the denomination now called by the same name. They were in some respects Socinian in their belief, and in others, Arminian,—and in their mode of worship, they were exceedingly enthusiastic and extravagant. Some members of surrounding churches soon became connected with them, and their conduct also, to say the least, was not at all times courteous, and becoming their profession. It was not long before the frown of the wise and prudent rested upon this sect, and their meetings diminished in number and interest. But what became of the professed Christians, who had connected themselves with them? *They had lost their Christian character and standing.* Many now suspected the purity of their motives, and their influence in favor of the cause of Christ had come to an end. Another sect more recently arose in the limits of my acquaintance, calling themselves the *Holy Band.* They professed to see visions, dream dreams, and work miracles. There were, also, some members of the surrounding churches who connected themselves with this sect; and they professed also, that all they did and said, was the fruit of the Spirit within them. It is unnecessary to say that the surrounding community soon began to suspect the purity of their motives, and their Christian character is now sunk to a very low ebb. The Millerites also act very inconsistent with their profession. While they profess to believe that the world will come to an end in 1843, they build houses, buy farms, engage in every worldly enterprise, and manifest as much anxiety as ever, to increase their possessions. When this inconsistency is pointed out to them, they reply that they are commanded by Christ, "Occupy till I come"—which requisition, and all others of like character, so far as they require us to provide for our future temporal wants, are made on the supposition that we know not the time when the Son of man will come. If God had seen fit to reveal to us the time when He will come to destroy the earth, and to judge the world in righteousness; if He had thought it necessary to say any thing on the subject, He would undoubtedly have told us to provide for our temporal wants only till the time of his coming.

There are many things that will injure the character of Christians who connect themselves with the Millerites. Even now, some wise and judicious men, not only speak of them as acting inconsistent with their profession, but frankly say they have no confidence in the purity of their motives. If a disciple of Christ loses his Christian character and influence, he sustains a very great loss. Nothing can compensate for it. It is but a little, comparatively, that a Christian can do, under the most favorable circumstances, to advance the cause of Christ, and to save men from sin and final condemnation.—But *this little* they ought to regard as very precious. "He that converteth the sinner from the error of his way, shall save a soul from death and shall hide a multitude of sins." How important is it then that Christians should watch over their character and influence as their richest treasure, and protect them as the "apple of the eye!"

4. Millerism disturbs the peace and harmony of the Church of Christ.

The importance of union and harmony of feeling in well-doing among church-members, is beyond expression. The scriptures speak of it as being of the very first importance. They say—"Behold how good and how pleasant it is for brethren to dwell together in unity." "Be of one mind, live in peace and the God of love and peace shall be with you." "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." But Millerism disturbs this peace and harmony of the church of Christ. It seems to come into the church as an antagonist to her unity, and as a devouring element to lay waste her peace and prosperity. The church generally, has too much stability and Christian discernment to embrace the peculiarities of Millerism; consequently when they obtrude themselves upon her, they meet with opposition. It may be that this opposition is sometimes too violent, and thus the Millerites take occasion to complain and excite sympathy in their behalf. But when *any* new doctrine or system of belief comes into the church, if the rebuke or opposition that it deserves be administered with wisdom and piety, it will often excite jealousy and suspicion among those who embrace it. Individuals who advocate a new religious scheme, sometimes are brought into such a state of mind, as to think that every brother opposed to their views, when he addresses a religious meeting, intends to aim a blow at them; and that their minister also, intends to reprove them in every sermon he preaches. A minister of my acquaintance, was thus complained of, and he came to the conclusion that he would pursue an expedient which would decide whether there was proper ground for this complaint. He therefore preached sermons which he had written twenty years previous; and which were *then* listened to by his people with interest and approbation. But the disaffected also complained of these sermons—sermons in which they delighted twenty years before—sermons, too, which brought the gospel to view in its purity and love. The disaffection of these members of the church became so great, that they established meetings which they wished their minister not to attend, nor any of their brethren except those who sympathized with their peculiar sentiments. How unhappy was the state of things in that church! Millerism tends to produce a similar state of things. It tends to alienate brothers from each other, and excite suspicion and jealousy among them. It tends to produce disaffection towards their minister. How far this tendency is realized in our churches, I cannot tell; but undoubtedly it is to some extent. I am fully aware that it is realized to *all* this extent in some places—that the church is rent asunder, and the minister censured, and meetings are established for the accommodation of those who sympathize with it. How much to be lamented is this state of things! How little is done by such a church to promote their own growth in grace, and to bring sinners to the knowledge of the truth as it is in Jesus!

5. Millerism is calculated to promote infidelity.

The ranks of infidelity in past ages, have been filled, to some extent, by those religious sects that have arisen, embracing sentiments new and strange. Though they have generally acted in an associated capacity but for a short time, yet their influence has remained, and remained, too, to strengthen and promote infidelity. It is to be feared that the *same consequences* will be connected with Millerism. Some of the leaders of this sect have been heard to say, that if the prophecies are not fulfilled agreeable to their interpretation, they shall not believe the Bible to be of divine origin. And it is very common with them all to say, if the Bible is *true*, the prophecy *will be fulfilled* according to our interpretation. What if they are not fulfilled according to their interpretation? Then the Bible is false, in their estimation, and they are infidels, if their actions correspond with their declarations. Our prayer is, that God who shall make the wrath of man to praise him, will overrule the erroneous sentiments of the Millerites for the purity and stability of the church of Christ and the honor of his name.

6. Millerism, to some extent, diminishes the efforts of the church to evangelize the world.

The scriptures speak of a time when the church shall fill the whole earth; when opposition to her shall generally cease; and when her happiness and prosperity shall be great and glorious. Some of the scripture language upon this subject is the following—"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it." "And he shall judge among the nations and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." "Then thou shalt see and flow together, and thine heart shall fear and be enlarged, because the abundance of the sea shall be converted unto *thee*; the forces of the Gentiles shall come unto thee." "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together; and a little child shall lead them; and the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp; and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea." "And kings shall be thy nursing fathers, and their queens thy nursing mothers; and they shall bow down to thee with their face toward the earth and lick up the dust of thy feet; and thou shalt know that I am the Lord, for they shall not be ashamed that wait for me." "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." What a blessed and glorious time shall this be! How much these scripture promises are calculated to inspire the church with zeal and effort to bring forward this predicted day! But the Millerites say that all these and other similar predictions have been fulfilled, that were *designed* to be, previous to the millennium—that most of the predictions which speak of the future prosperity of the church, will be *fulfilled during* the thousand years in which Christ shall personally reign with his people, after having in his displeasure destroyed their enemies. But a careful examination of the scriptures will bring us to a very different conclusion; a conclusion to which all men have come, who are in the highest degree qualified to examine this subject. The scriptures explicitly convey the idea that this state of prosperity, peace, and harmony of the church shall be effected under God through the instrumentality of his people, and not by a literal destruction of the wicked at the appearing of the Son of Man. The Millerites frequently say, I not only expect but *hope* that the second advent of Christ will take place in 1843. Would it not much better correspond with the feelings of a benevolent heart and the spirit of the Gospel, to hope otherwise; to desire to have the world converted to God, and the triumphs of the cross every where experienced? It cannot be otherwise expected than that such men will withhold their contributions from the benevolent societies of the day; and this expectation is generally realized. Very little is given by them to send the Gospel to the Heathen. How humiliating is it, that every new religious sect, and every new system of religious belief, throws obstacles in the way of the church in her efforts to convert the Heathen to God! When shall it be otherwise? When shall the watchmen see eye to eye and with united effort, labor without cessation to give Christ the heathen for his inheritance? When shall there be heard "great voices in Heaven, saying, the kingdoms of this world have become the kingdoms of our Lord and his Christ?" Not till the chuch generally is more devoted to the cause of her Master;—not till she is more stable-minded, and less inclined to be carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Not till she can say sincerely and unanimously, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the

love of God, which is in Christ Jesus our Lord." H.

ANTIOCHUS EPIPHANES.

The following account of this bloody persecutor of the Church, extracted from the New Englander, may be read with profit in connexion with the article in our paper of the last week and the present, on the "evils of Millerism."

The reference of the prophecy of Daniel to the oppressions experienced by the Jews from the Syrian kings, is often denied, on the ground that those oppressions were comparatively light. The events are not imposing enough to justify the strong language of the prophet. The "little horn," who was to speak great swelling words of vanity, cannot be so obscure a person as Antiochus Epiphanes. It must be Leo X, or some other pontiff of mystical Babylon. Let us see, however, whether the Antiochian persecution was, in reality, so slight an affair. If it can be shown, that the only church of God then on earth, came near to entire extinction under the brutal Epiphanes, then Daniel might well utter his warning and encouragiug voices.

According to the testimony of Josephus, the inhabitants of Judea suffered severely in the wars of Antiochus the Great with the kings of Egypt; with Ptolemy Philopater between the years 219 and 216 B. C., and with Ptolemy Epiphanes between 202 and 197 B. C. Their country was devastated, and to whichever side victory might incline, they were equally exposed to injury. In the year 167 B. C. the Samaritans laid waste the lands of the Jews, seized the persons of some of them by fraud and sold them into slavery.

In the year 175 B. C., Antiochus Epiphanes ascended the throne, while the lawful heir, Demetrius, the son of Seleucas Philopater, was absent at Rome. Though surnamed Epiphanes, the Illustrious, yet he was fitly named by his subjects Epimanes, the Insane. By the concurrent testimony of all the authorities, his character is one of the most detestable to be found in history. Not unfrequently, he was seen drunk in the streets of Antioch, when he would throw his money about, and practice various other ridiculous fooleries. At times, he appeared publicly in familiar intercourse with panders and common prostitutes. He paid little regard to the heathen gods in general, but for Jupiter Olympius he built a magnificent temple, made offerings to him at great expense, and attempted to compel all his subjects, including the Jews, to worship him. While he was on a visit to Egypt, a report was spread abroad in Palestine, that he was dead. Upon this Jason who had usurped the high-priesthood, but who, in his turn, had been expelled by his brother Menelaus, came with one thousand Ammonites, took possession of Jerusalem, and massacred great numbers of those who opposed him. The first accounts of these disturbances which Antiochus received in Egypt, were greatly exaggerated. It was said, that all the Jews were in rebellion, and were rejoicing at his supposed death. He therefore returned hastily from Egypt, took Jerusalem by storm, plundered it, slew eighty thousand persons, men, women and children, took forty thonsand prisoners, and sold as many into slavery. As if this was not enough, he went into the sanctuary, under the guidance of the high priest, Menelaus, uttering blasphemous language, and took away all the gold and silver that could be found there, including the golden table, altar and candlestick. That he might leave nothing behind, he searched the subterranean vaults, and in this manner collected eighteen hundred talents of gold. He then sacrificed swine upon the alter, boiled a piece of the flesh, and sprinkled the whole temple with the broth. He finnally appointed Philip, a Phrygian, governor of Judea.

Subsequently, Antiochus, being disappointed in his designs on Egypt, through the interference of the Romans, returned from that country in disgrace, and determined to vent his rage on the innocent Jews. He accordingly despatched Appolonius, his chief collector of tribute, with twenty-two thousand men to Jerusalem. He arrived in the city in the spring of 167 B. C., just two years after the conquest of the city by Antiochus. On the first Sabbath after his arrival he sent out his soldiers with orders to cut down all the men whom they met, and to make slaves of the women and children. The streets of the holy city now flowed with blood, the houses were plundered, and the city walls were thrown down. Appolonius demolished the houses that stood near Mount Zion, and with the materials strengthened the fortifications of the castle, which he furnished with a garrison, and held it under his own command. This castle gave Appolonius complete control over the temple, so that the Jews could no longer visit their sanctuary to perform the public services of religion. Accordingly, the daily sacrifice ceased, and Jerusalem was deserted, for the inhabitants were compelled to flee to save their lives.

An edict was now promulgated at Antioch, and published in all the provinces of Syria, commanding the whole population of the empire to worship the gods of the king, and to acknowledge no religion but his. Many Jews submitted to the edict for fear of punishment, and a still greater number, who had long been attached to the Grecian customs, gladly embraced this opportunity to apostatize wholly. The religious part of the people, however, fled and hid themselves in caves and rocks. An old man, by the name of Athenæus, was sent to Jerusalem to instruct the Jews in the Greek religion, and to compel them to observe its rites. He dedicated the temple to Jupiter Olympius, and on the altar of Jehovah he placed a smaller altar to be used in sacrificing to the heathen god. This new altar, built by the order of the desolator, Antiochus, says Jahn, is probably what Daniel alludes to, when he speaks of the "abomination that maketh desolate." Circumcision, the keeping of the Sabbath, and every observance of the land was now made a capital offense; and all the copies of the sacred books that could be found, were taken away, defaced, torn in pieces, and burned. Groves were planted and idolatrous altars were built in every city, and the people were required to offer sacrifices to the gods and eat swine's flesh every month on the birth-day of the king; and at the feast of Bacchus, they were commanded to crown themselves with ivy and walk in procession. Those who refused to obey these orders were put to death without mercy. Among other instances of cruel punishment, two women at Jerusalem, with their infant children, whom they had circumcised with their own hands, were thrown from the battlements on the south side of the temple, into the deep valley below the walls of the city. The Hebrews had never before been subjected to so fierce a persecution. Officers were sent into all the towns, with bands of soldiers, to enforce obedience to the royal edict. Many of the Jews heroically met the storm. No threats, or tortures, could force them to renounce their religion. A certain Apelles was sent to Modin, a city west of Jerusalem, on the Mediterranean shore, to execute the orders of the king. With specious promises, he attempted to persuade Mattathias, one of the principal citizens and a priest, to comply with the royal edict, and offer sacrifice to the idol. But the aged priest indignantly repelled the proposal; and when a Jew approached the altar with the intention of sacrificing, he struck him down with his own hand. Aided by his sons and some other Jews, he then rushed upon the officer and his retinue, slew them, and tore down the idolatrous altar. He then fled to the wilderness of Judea, like David from the presence of Saul. Many of the pious Jews soon joined him. This was the beginning of the noble resistance, which, under the conduct of Judas, the third son of Mattathias, surnamed Maccabeus—the Hammerer—and his heroic brothers, terminated in the complete independence of the Jews. This, however, was not accomplished till after many hard fought battles, and much severe suffering. At one time, about one thousand men, who had concealed themselves in a cave not far from Jerusalem, were massacred on the Sabbath, without offering the least resistance, by Philip, the governor of Judea. By a victory over Lysias, the general of Antiochus, Judas became master of the whole country. He then returned to Jerusalem, repaired and purified the dilapidated and deserted temple. The sacrifices were recommenced three years and six months after the city had been laid waste. A new dedication of the temple was celebrated for eight days, with many and heart-felt demonstrations of joy.

Antiochus Epiphanes received intelligence of the success of the Jewish arms, and of the overthrow of the Syrians, at Elymais, in Persia, where he was detained by an insurrection, caused by his robbing the celebrated temple, in which his father, Antiochus the Great, lost his life. The vexation of the king was almost beyond endurance. He set out on his return with a determination to make every possible effort to extirpate the Jews. But, during his journey, he was attacked by a disease—possibly the cholera—in which he suffered extreme pain. He was also tormented by the bitterest anguish of conscience on account of his sacrilege and other crimes. He died at Tabæ, on the frontiers of Persia, and Babylonia, in the year 163 B. C., after a reign of 11 years.* Thus perished this formidable enemy to the Jewish religion. If he had been permitted to return and gather another army, the result might have been the extermination of the Jews, weakened and almost exhausted as they were by the long war and the hard-fought battles which they had already passed through. A persecutor so powerful and virulent, dangers so numerous and pressing, certainly furnish sufficient reason for the prophetic visions of the exiled prophet. If there was ground for the predictions of Isaiah in the perils of the seventy years, assuredly there existed as strong ground in the merciless tyranny of Antiochus for the warning voice of Daniel.

*For fuller accounts, see the first book of the Maccabees; Jahn's Hebrew Commonwealth, English translation, p. 259 seq.; Prideaux's Connection, Vol. III, Edinburgh edition, 1799, p. 157 seq., etc. [See also Milman's History of the Jews, books ix, x.

The state of the church in the *Western Reserve College* has been favorable from the commencement of the College year, and recently, a most desirable revival of religion has been experienced, which has resulted in the hopeful conversion of a majority of the students, in that institution, who were impenitent. And a portion, even of those who remain unconverted, are inquiring and anxious in regard to salvation.

Rev. Dr. Ely is said to have received and accepted a call to become the pastor of the second Presbyterian Church of Washington city.

Chancellor Walworth, of the State of New York, has been appointed President of the Am. Temperance Union, in place of Gen. Cocke, resigned.

Produce from the Sandwich Islands! Nearly 200 tons af sugar manufactured at the Sandwich Islands, arrived at New York last week, and the quality is said to be very fair; also a quantity of molasses, nut oil, and other products of the industry of the people of these Islands. The history of the reformation in these Islands is among the most remarkable triumphs of Christianity.

Liberal Donation. The Treasurer of the American Baptist Board of Foreign Missions, on his way to the boat, the morning after the Anniversaries in Albany concluded, was met by John T. Wilder, Esq. a member of Pearl St Baptist church, who put into his hands a donation of *one thousand dollars*, for foreign missions. This was his individual contribution. The Treasurer very naturally regards this instance of Christian liberality, as an earnest of better days.

VERMONT CHRONICLE.

Windsor, May 24, 1843.

FOREIGN MISSIONS.

The following communication is a welcome one to us; and we concur heartily in the suggestion that such measures be taken by the friends of missions, as to bring out, as far as possible, at the meeting of Convention, an expression of opinion that may be relied on. The question is, not whether the churches wil help the Board, but whether the churches will carry on their own work. And in considering the subject it should be remembered that the fields are now ripe, and the harvest is beginning. In the earlier years of the history of the Board, the work was preparing—the seed was sown—and large expenditures of money and effort were made with comparatively little immediate fruit. For a few years past, however,—years, too, of pecuniary embarrassment—the harvest has been seen to ripen with wonderful rapidity, and the fruits are gathered in, in unexpected abundance. And still the news of success comes to us, more and more cheering from month to month and from year to year; giving all encouragement that can be asked for, but at the same time demanding more and more loudly that the friends of the cause enter the harvest, and reap the fruit with which God has blessed their own toil. Shall the reapers be recalled at *such an hour?* Will the churches allow the work to suffer?

We notice that several of our benevolent societies, whose anniversaries have just been held, have received more during the last, than during the preceding year. So it has been with the Tract and Home Missionary Societies. So, we have reason to hope, it will be with our own Domestic Missionary Society. Surely Foreign Missions ought not to be the cause that shall "lack and suffer need."

For the Vermont Chronicle.

MESSRS. EDITORS,—Allow me through your columns to call the attention of the ministers and churches of Vermont to the present condition and future prospects of the American Board of Commissioners for Foreign Missions. At the last annual meeting of the Board the Prudential committee, after a full exposition of the operations of the Board, the condition and prospects of the several Missionary Stations, and the state of the treasury, submitted the question to the meeting, which was composed of an unusually large number of the clergy and lay members of the churches, whether they would sustain the Missions on the present scale, or whether they, as the representatives of the churches, would direct the appropriations to be curtailed.

It was a momentary question. Hitherto the Lord had helped, and had owned and blessed the labors of the Board.

The indications of Divine Providence could not be mistaken, that through the labors of the missionaries the strong holds of Satan were to be demolished, and the latter-day glory gradually to be brought in. Could they distrust that Providence or the willingness of the churches to sustain by their prayers and contributions the operations of the Board? They sought direction. They prayed and wept together, and together vowed unto the Lord, while in behalf of the churches they pledged to the Board the continuance of their support, and directed the Prudential committee to continue without reduction the appropriations to the several missionary stations.

The Christian public read with the deepest interest the proceedings of the meeting.—The churches approved of their doings, and thus assumed the pledge. But the pledge has not been redeemed. The monthly contributions have been gradually diminishing, until there is a moral certainty that the close of the financal year will accumulate a heavy debt, and if not seasonably provided for by the churches, leave the Prudential committee no alternative but to curtail their appropriations, and thus abandon some of the fairest fields of usefulness.

From month to month the receipts of the Board have been published and contrasted with those of other years, and estimates have been prepared showing the wants of the Board to enable them to sustain their mission the present season. On the 15th of March circulars were addressed to the pastors of the churches co-operating with the Board, submitting to the churches the question, whether they will sustain the cause.

During the eight months of the financial year which have elapsed, the monthly appropriations have exceeded the average of the contributions at the rate of $5000 a month.

I know not how extensively these circulars have been laid before the churches of Vermont by the pastors receiving them. It is to be presumed few have neglected to do it. But what is the response of the churches?

I know the potency of the excuse and the reality of the fact that "*the times are hard.*" But I know also that very few of the members of our churches, in consequence of the "hard times," have found it necessary to deny themselves of any of the comforts of life; and where can the individual be found who has made any personal sacrifices, that he might be enabled to contribute for the support of missions?

It was well said by the missionary, Perkins, that "most Christians at home have hardly yet known the meaning of the term *sacrifice*, in connexion with the work of missions. How few, comparatively, have ever given to this cause a contribution beyond their entire convenience, or even half what they might have given without feeling it."

And now, when every arrival brings to us the glad tidings that the Heathen are throwing away their Idols, and are flocking in crowds to hear the Gospel; that the Greeks, the Armenians and the Nestorians are turning from a dead faith and eagerly receiving the instructions of the Missionaries:—in short, when through the blessing of God upon the labors of the Missionaries the field of the world is prepared and ready for the harvest, and from every benighted land the Macedonian cry is heard COME OVER AND HELP US,—will the followers of Christ in this favored land refuse to respond to the call? Will they close their ears to the sound of that cry and their eyes to the vision which opens upon them, when by a little self-denial, a trifling *sacrifice*, they may rescue the cause and occasion a thrill of joy to countless millions?

While Christians sleep the enemy is vigilant. The "man of sin" is roused, and *Rome* is sending her emissaries in swarms to take the spoil. And let it be considered that our Missionaries, by breaking down the walls of prejudice and superstition which for centuries have barred the entrance of the Gospel among the heathen, have but prepared the way for Romanism to enter and reap the harvest, if those Missionaries are not now enabled through the liberality of the churches to continue their schools, and publish and circulate the word of God. 'Tis worse than in vain that with patience and toil they have mastered and reduced to system the languages of the east, if the enemy alone is to avail himself of the facilities thus afforded for printing and distributing books and tracts.

Something must be done. And my object, Messrs. Editors, is to submit the enquiry, whether the present is not a favorable season for the churches in Vermont to concert measures to assume their share of the responsibility due to the Missionary cause, that the American Board may know how far they can rely upon us before deciding in relation to the appropriations for 1844.

The circulars addressed by the Education Committee to the Pastors are before the churches.

The meeting of the General Convention is appointed to be holden on the 3d Tuesday of June. Several of the county Conferences will meet early in June.

Will not the several churches immediately take measures to ascertain what they can do, and communicate either through the county Conferences or directly to the General Convention, that that body may be able to judge of the disposition of the churches to sustain the work.

The friends of Missions assembled in the Convention, in view of the action of the churches, might discuss the subject in all its bearings, and understandingly communicate to the Executive Committee of the Board, whether the churches of Vermont will sustain the Missions on the present scale, so far as depends on them, or whether they shall be curtailed.

The Board *desire* information. They have appealed to the churches, but hear no response. The appropriations for 1844 must be made in July. There is a propriety—nay a necessity, that this information should be given.

Will you, Messrs. Editors, if you approve of the suggestion, call upon the ministers and officers of our churches to take seasonable measures for informing the Convention what will be done. I ask not that another "special effort" should be made, and that perhaps "out of season." But I ask that Christians will consider how much they owe the Lord for this cause, and write themselves annual debtors to the cause and communicate the result to the Board, which they have constituted almoners of their bounty.

F.

St. Johnsbury, May 16, 1843.

THE BIBLICAL CABINET.

Messrs. James M. Campbell & Co., Philadelphia, publish *The Biblical Cabinet*, intended to contain valuable and costly Treatises on Theological subjects. It is printed in an octavo form, in double columns, and on a new Long Primer type. The numbers contain 96 pages each, and are issued twice a month, at 25 cents a number. The first number is handsomely printed; and indeed the in printing of their cheap works, Messrs. Campbell & Co. have decidedly the advantage of their New York rivals.

The work first published is *Neander's History of the Christian Religion during the First Three Centuries*, translated by HENRY JOHN ROSE. We are sorry for this; inasmuch as the translation has been pronounced bad by as competent a judge as any living; and inasmuch as Mr. Rose has connected with it his Church-of-England notions of the Christian ministry, &c., and especially inasmuch as a translation that would in every respect satisfy the severest critic has been made by one of our own scholars,—which ought to be published, and with which, for the interests of learning and religion and for the honor of our country, the work of Mr. Rose ought not to be allowed to interfere.

CYCLOPÆDIA OF BIBLICAL LITERATURE. By JOHN KITTO, Editor of the Pictorial Bible, &c.

This work embraces Biblical Criticism, Interpretation, History, Geography, Archæology, Natural History, &c., all arranged under one alphabet, in the manner of Calmet's Dictionary of the Bible. It is now in the course of publication in England, and is republished by M. H. Newman, New York, and Tappan & Dennett, Boston. The Editor is assisted by Dr. J. Pye Smith and other English Divines, and by Drs. Neander, Tholuck, and others, of Germany. Each number is to contain a highly finished engraving on steel, or a map, compiled by persons who have made the Geography of Palestine their peculiar study, and from the latest authorities. The pages are profusely illustrated by wood engravings. It is published in monthly parts, and will be completed in 15 numbers of 80 pages each, double columns—price 38 cents a number.

Receipts of Benevolent Societies.

The receipts of the American Seamen's Friend Society during the year just closed exceeded those of the year preceding.

The receipts of the American Bible Society for the last six months, have exceeded those of the corresponding six months ending this time last year, by about $4,000.

In the receipts of the American Home Missionary Society the gain of the year just closed over the preceding, amounted to $7,349.

The Foreign Evangelical Society has a surplus in its Treasury.

The receipts of the American Tract Society were some eight or nine thousand dollars more than last year.

These facts do not indicate that the Financial year of the American Board *ought* to close with curtailment; and we trust it will not.

PAST AND PRESENT.

This is the title of a new work by Thomas Carlyle, just published. His way of dissecting the Greatest-Happiness Principle we have not room to tell our readers of at present; but a paragraph or two from the chapter on "Over-production" must find a place—come what may:—

"But what will reflective readers say of a Governing Class, such as ours, addressing its workers with an indictment of 'Over-production!'—Over-production: runs it not so? "Ye miscellaneous, ignoble, manufacturing individuals, ye have produced too much! We accuse you of making above two hundred thousand shirts for the bare backs of mankind. Your trousers, too, which you have made, of fustian, of cassimere, of Scotch plaid, of jane, nankeen and woollen broadcloth, are they not manifold? Of hats for the human head, of shoes for the human foot, of stools to sit on, aprons to eat with; nay, what say we, hats or shoes? You produce gold watches, jewelries, silver forks and epergnes, commodes, chiffoniers, stuffed sofas—Heavens, the Commercial Bazaar and multitudinous Howel and Jameson cannot contain you. You have produced, produced: he that seeks your indictment, let him look around. Millions of shirts, and empty pairs of breeches, hang there in judgment against you. We accuse you of over producing; you are criminally guilty of producing shirts, breeches, hats, shoes and commodities, in a frightful over-abundance. And now there is a glut, and your operatives cannot be fed."

"Never, surely, against an earnest Working Mammonism was there brought, by Game-preserving aristocratic Dilettantism, a stranger accusation since this world began. My lords and gentlemen—why, it was *you* that were appointed, by the fact and by the theory of your position on the Earth, to 'make and administer Laws'—that is to say, in a world such as ours, to guard against 'gluts'—against honest operatives, who had done their work, remaining unfed! I say, *you* were appointed to preside over the Distribution and Apportionment of the Wages of Work done, and to see well that there went no labor without its hire, were it of money-coins, were it of hemp gallows-ropes: that function was yours, and from immemorial time has been; yours, and no other's. These poor shirt-spinners have forgotten much, which, by the virtual unwritten law of their position, they should have remembered; but, by any written recognized law of their position, what have they forgotten? They were set to make shirts. The Community with all its voices commanded them, saying 'Make shirts;' and there the shirts are! Too many shirts? Well, that is a novelty in this intemperate Earth, with its nine hundred millions of bare backs! But the Community commanded you, saying, 'See that the shirts are well apportioned, that our Human Laws be emblem of God's Laws;' and where is the apportionment? Two million shirtless or ill-shirted workers sit enchanted in Work-house Bastilles, five million more (according to some) in Ugolino Hunger-cellars: and for remedy, you say—what say you? 'Raise *our* rents!" I have not in my time heard any stranger speech, not even on the shores of the Dead Sea."

American Moral Reform Society.

Green street church—Wednesday evening.

"The Tenth Annual Meeting of the American Moral Reform Society was held at the Methodist Episcopal Church in Greene street, on Wednesday evening, May 10th, Capt. Eaton in the chair.

The meeting was opened with singing, and prayer by Rev. ———, of U. S. A.

Lewis Tappan, Esq., read letters from Rev. Dr. D. C. Lansing, of Syracuse, Rev. Mr. Nevins of Troy, and Rev. Dr. Welsh of Albany, expressing their hearty sympathy in the great work of Moral Reform, and deeply regretting their inability to be present at the anniversary of the Society.

Rev. Mr. Gray of Utica, moved the acceptance of the Annual Report.

Rev. W. W. Everts of the Laight street Baptist Church, then offered the following resolution:—

Resolved, That discriminate exposure is the great law of all reform, commended alike by reason and Revelation."

Mr. E. sustained his resolution by an address of considerable length.

"The Treasurer's Report was then read by Rev. W. Weed of Paterson, from which it appears that the receipts have been $6,300 12, and the expenditures $6,310 12.

Rev. Dr. Wyckoff of Albany, was then introduced to the audience.

If, said he, I had prepared myself to offer a resolution, I should offer one which should run somewhat in these general terms:—

Resolved, That the efforts of the American F. M. Reform Society, are required by the great law of benevolence, by wisdom, by the divinely authorized law of self love, by the principles and hopes of the gospel, and by the personal indications of Divine Providence."

Dr. Wyckoff sustained the resolution by various forcible remarks.

"Mr. Welch, a sailor, then made a short address, which was followed by a hymn, sung by the choir.

Rev. Mr. Hoes of Lowell, Mass., then offered the following resolution:—

Resolved, That the objections urged by many good people against the Moral Reform enterprise, evince a want of correct understanding of the subject rather than opposition of heart to them, and therefore the friends of this noble cause should patiently and perseveringly prosecute the work of diffusing light and information upon this subject.

Owing to the lateness of the hour, Mr. Hoes merely offered the resolution with the remark, that he had designed, and would have been glad to state these objections, to inquire who are the objectors, and to show what they are and what they are not, but time would not permit.

He, however, related a fact, showing the evils resulting to a daughter whom her mother had neglected to warn, and who had married a man whose sole object was the gratification of his unhallowed lust, and who then abandoned her in a few days.

The meeting was then adjourned by singing the doxology.

"WISER THAN THEIR TEACHE

The following items of news from [illegible] quarters of the world show that the [illegible] Spirit is alive and effective, and is able to [illegible] it was two hundred years ago, to build up [illegible] munities on purer principles, at least in [illegible] respects, than govern the public mind [illegible] country from which the teachers go out.

1. The first is from the Sandwich Islands [illegible] relates to the arrival of one of our national [illegible] sels in December last:

"An incident occurred on the arrival [illegible] United States, worthy of record, for the [illegible] of the Governor of this Island. The [illegible] came to anchor outside the bar on Sunday [illegible] ing. Capt. Armstrong immediately sent [illegible] Lieutenant to make the necessary arrange[illegible] for firing a national salute. The Lieut[illegible] in company with the U. S. Consul, called [illegible] residence of Governor Kekuanaua, but [illegible] at church. A note was despatched info[illegible] him of the frigate's arrival, and that an [illegible] was ready to make arrangements for [illegible] The Governor returned an answer that [illegible] at divine service, but would attend to [illegible] ness on the following day, at 9 o'clock. [illegible] Hence the quiet of our Sabbath was not [illegible] ed by the discharge of cannons on sea, &c. [illegible] I could not but contrast the conduct of [illegible] nor Kekuanaua with that of the command[illegible] most vessels of war, as well as of most [illegible] public men in many parts of Christendom.

2. The second is from Africa:

"The Prince de Joinville made a hasty [illegible] of one day to the Colony at Monrovia [illegible] 15th January. This being Sunday, and the [illegible] habitants all engaged in their proper Sa[illegible] duties, there was little intercourse between [illegible] and his royal highness."

Two Books for the Times.

D'Aubigne's History of the Reformation [illegible] the Bible in Spain. The former is an exc[illegible] ingly vivid narrative of the great conflict [illegible] tween spiritual Christianity on the one [illegible] and the Romish traditionary and merit doct[illegible] and forms on the other. The great truth[illegible] the Gospel are exhibited in strong contrast [illegible] the errors of Romanism, so as to show the [illegible] acteristics and tendencies of both in the mo[illegible] structive manner. In *The Bible in Spain* [illegible] have sketches as graphic as those of the fam[illegible] ed Gil Blas, of the state of Spain,—especi[illegible] among the mass of the people;—showing [illegible] influences and results of Romanism, after [illegible] long a dominion, upon the intelligence, [illegible] prosperity, and the character of a people.

Rights of Colored Persons.

It appears from a St. Louis paper that [illegible] supremacy of the Constitution over laws [illegible] discriminate on account of color, between [illegible] freeman and another, is recognized in Missou[illegible] The paragraph is as follows:—

"We learn that Judge Mullanphy made a [illegible] cision in Court yesterday, which may be reg[illegible] ded as very important, if the law as laid do[illegible] by him shall be confirmed by the Supreme Co[illegible] The question rose upon an appeal taken [illegible] Recorder's Court by a free Negro who was [illegible] prehended and fined for living in the St[illegible] without a license. It will be recollected by [illegible] the Statute of 1835 requires certain free Negr[illegible] to obtain a license to live in the State, and [illegible] pels others to remove out of the State if th[illegible] do not come within the terms required for [illegible] cense. An exception is made in favor of '[illegible] citizens" of any other State who shall [illegible] here.

"Judge M. decided that the word 'citizen,' [illegible] used in the Constitution of the United Sta[illegible] and in our Laws, is equivalent to 'subject,' [illegible] used under the British Constitution, and [illegible] cludes all persons who were *born* in the Uni[illegible] States. It will be seen that, if the decis[illegible] stands, it strikes a death-blow at once to [illegible] contemplated effect of our laws prohibiting [illegible] blacks from entering or residing in the Sta[illegible] and grants free access into our State to all p[illegible] sons who were born in the United States, [illegible] matter what their complexion. The Judge m[illegible] be wrong; but we do not see how it is possi[illegible] to limit the signification of the word to a m[illegible] restricted sense than that given it."

For the Vermont Chronicle.

DEATHS IN NORWICH.

The unusual number of deaths in this to[illegible] the last year, being fifty-four, and about dou[illegible] the usual number, has already been noticed [illegible] the Chronicle. Since the commencement [illegible] the present year, cases of sickness and dea[illegible] have been greatly multiplied. The deaths [illegible] year were chiefly children; this year thus [illegible] almost exclusively adults.

Although but a small proportion of those [illegible] have had the epidemic have died, yet up to the [illegible] time (May ninth) the number of deaths [illegible] been thirty-five: most of them of the prevaili[illegible] disease. This mortality has fallen heavily [illegible] on the First Congregational church, and [illegible] those connected with two families, and the [illegible] two families connected by marriage, viz. [illegible] Boardman and Hutchinson families.

Widow Elizabeth Boardman, aged	83.
Emma H. wife of Dr. Jonas Boardman.	40.
Mary Ann, daughter of Dea. Eliezer J. Boardman.	22.
Austin Hutchinson.	35.
Sophia, daughter of Perley Hutchinson.	19.
Hannah, daughter of Seth Stebbins,	25.

These, we trust, all died in faith. There was some similarity in their death-bed exercises. They expressed deep sorrow for past unfaithfulness,—hope and consolation in the mercy of God,—cheerful resignation to His will,—and left their warning to the living.

The Church very much need the prayers of God's people that He would give us grace rightly to improve these afflictions and His judgments which have been upon us as a people.

SAMUEL GODDARD.

Chalmers on Romans. No. 2 of this work is published, Robert Carter, New York—Tappan & Dennett, Boston.